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THE
HOUSE OF GOD:

OR

CLAIMS OF PUBLIC WORSHIP.

William Wallace
BY REV. W. W. EVERTS, D. D.

WITH DESIGNS AND ESTIMATES FOR CHURCH BUILDINGS.

"LET US GO UP TO BETH-EL."



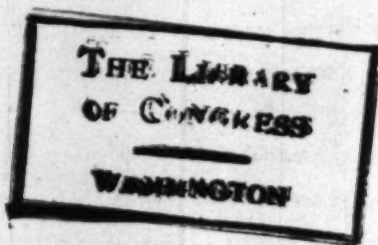
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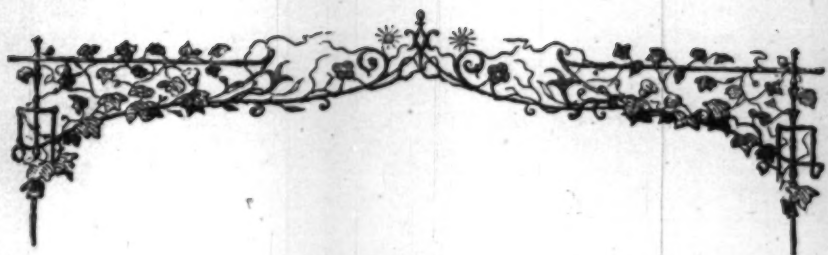
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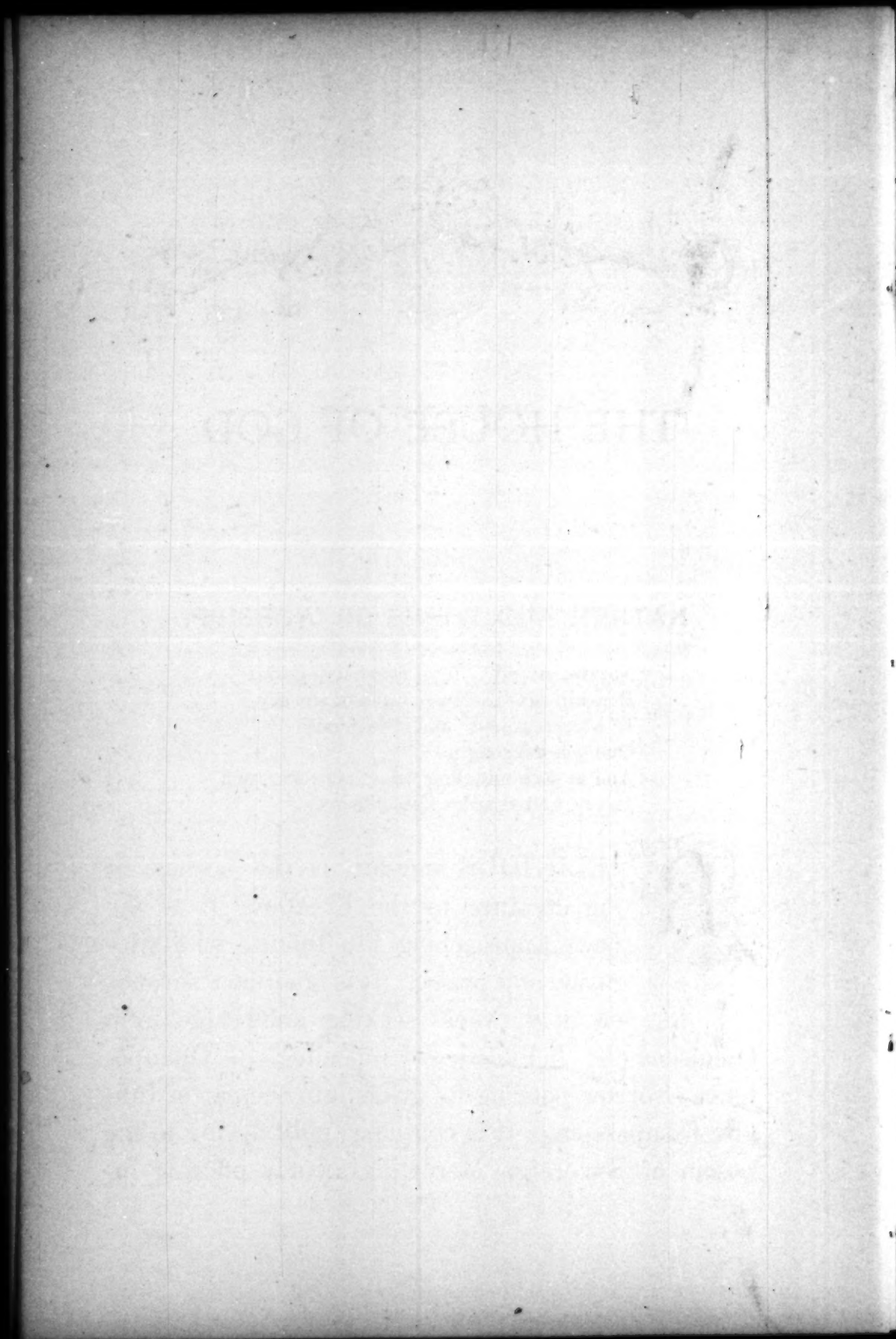


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THE HOUSE OF GOD.

I.

NATURE AND FORMS OF WORSHIP.

“Nature, attend! Join, every living soul
Beneath the spacious temple of the sky,
In adoration join; and ardent raise
One general song.
And as each mingling flame increases, each
In one united ardor rise to heaven.”



RELIGIOUS worship is the homage of the creature to the Creator. It is the finite approaching the Infinite with adoration and praise. It is ignorance shrouded in darkness seeking knowledge from Omniscience; helplessness appealing to Omnipotence; sorrow pouring its griefs into the ear of Infinite Compassion. It is conscious guilt fleeing to the bosom of Sovereign Mercy; gratitude offering in-

cense to Divine Beneficence ; hope buffeting disappointment, and pursuing in the unfolding future her sublime aspirations. Worship is faith spurning things seen and temporal, and seeking perfected destiny in the world to come. It is mortality laying aside its frailties and sorrows, and putting on a blessed immortality.

The varied discipline of life fosters the spirit of worship. Childhood, ever seeking protection and blessing, anticipates the posture and habit of prayer. Filial reverence, constantly enforced, is spiritualized in homage to God. Subjection to civil law renders easier obedience to Divine law. The natural grandeur of ocean, mountain, and starry heavens, tends to awaken a sense of divine power and providence, which is the beginning of worship. And above all, "God manifest in the flesh" constrains our adoring love. Wherefore, "when he bringeth his First-Begotten into the world, he saith, Let all the angels of God worship him ;" how much more the children of men.

Under this varied providential culture, religion has continued the universal and ennobling necessity of man. In every age, in every land, and in every grade of civilization, he has felt the tie that binds him to an invisible power. The history of Syria, Egypt, and Greece, as well as of Palestine, revolves

around temples, altars, and sacrifices. Grecian civilization culminated in the recognition of thirty thousand altars. At Rome, religious ceremonials were scarcely less prominent. They convened the senate, enacted laws, and entered upon business only after consulting omens. Sacrifices were performed before consuls were elected, or armies and navies sent forth. In the temple of Mars the soldier pledged his patriotism; and thither, after his last battle, the veteran returned to hang up his sword. The mariner unfurled his sail invoking Neptune; and home again from perilous voyages, suspended votive offerings to the god of the sea. The farmer brought the first-fruits of his fields to Ceres. The poet wreathed chaplets for Apollo. Happy lovers flung garlands fragrant with devotion at the feet of Venus, and each family turned devoutly toward the niche of its household god.

The memorials and service of religion are scarcely less numerous and costly to-day throughout the world. Whether considered as an intuition, a deduction of reason, or an immemorial tradition, religion, in some form or other, has been universal. The ancient traveller found people without houses, cities without walls, communities without laws, and tribes without written languages; but nowhere a people without a god.

Religion is an irrepressible passion. If denied normal culture, in pure homage to God, it wastes itself in exuberant growth of superstition. As the process of nutrition that enlarges or repairs the osseous frame, perverted, develops bodily deformity ; so the religious sense which, in normal expression, confirms the order and beauty of society, perverted, produces the monstrosities of religious and civil despotism. As religion is so potent and indestructible, the restoration of its normal order is the highest concern of mankind. Paganism, Mohammedanism, and the Papacy can never be overthrown by crusades against existing superstition, but may be replaced by truer worship. If the soil of humanity is left without true culture, it grows up with idle beliefs, as a garden with weeds. Men are ready to believe everything, when they believe nothing. They seek diviners when they forsake prophets, witchcraft in place of sacrifices ; and they grope into the caves of sorcery when they leave the temple of the Lord. Superstition is more natural and conservative than total unbelief. The rejection of Christianity, therefore, would be followed by reaction toward some inferior faith. Without some sense of religion, the race would become animalized or Satanic.

This necessity of true religion has been attested

by the wisdom of ages. The greatest military leader, if not the greatest genius of modern times, declared: "Religion can never be eradicated from the heart of man." A modern liberator gives this striking testimony: "Religion is a necessity to every thinking and honest man." The profoundest of American statesmen thus pictures man without it: "If that tie be severed, man floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but desolation, darkness, and death." Religion is the regime of conscience, and the principle of law and order. It inspires truth, justice, and goodness, and promotes philanthropy and social progress. The rationalism that, denying or ignoring the spiritual world, makes man an outgrowth of matter; that, boasting the sufficiency of reason, under the bias of varied culture, prejudice, or caprice makes divine revelation unnecessary; or that, accepting man's uncertain apprehension and varying conception of God as the only revelation, makes man his own Bible, and religious worship self-appreciation; that unsettles faith, mocks prayer, and represses the immortal aspirations of the soul, is the most subtle and dangerous foe to society. The adversaries of religion are the enemies of the race. The votary of superstition is a truer man than the

boastful skeptic. The suppliant posture of the unlettered peasant is more sublime than the haughty irreverence of the pretended philosopher. The true expounders and exemplars of religion are the safest guides of mankind. As the Christian order of worship is the purest, it is destined to become universal. Polytheism, revealing its weakness in the low attributes and ever-increasing number of its deities, yielded to the faith of Mohammed; and is now, with Islamism, yielding to the purer Monotheism and to the full revelation of Christ.

Rising in more comprehensive and spiritual homage, Christian worship is the holiest incense of earth. It is the enthusiasm of virtue and goodness inspiring humanity, and realizing the kingdom of heaven on earth. As Christianity becomes the universal faith, and the accepted method of charity and philanthropy, the world will worship at her altar. Already the instinct of religion, the order of Providence, and the testimony of prophecy unite in proclaiming "Immanuel God with us." Let all who dwell upon the earth, and "all the angels of God, worship him."

Religious worship attains a threefold expression in the closet, the family, and the public congregation. The first expression is individual, the soul awakening to a sense of dependence and possible destiny. Conscious of helplessness and sin, it yearns

for forgiveness and blessing. Under shady oaks that spread their arms in Beersheba, Abraham, alone, bowed before Jehovah. Isaac was wont to meditate at eventide alone in the fields; and alone, at midnight, Jacob wrestled with the Angel in a desert solitude.

As the sun went down on the brow of the hill over Kidron, among olives and pomegranates, shutting in a bower of prayer, the king of Israel mourned the displeasure of the Almighty, and poured forth penitential supplications: "Cast me not away from thy presence, and take not thy Holy Spirit from me." In another age, David's greater Son tarried all night in prayer in the same hallowed retreat.

Virtue, like seed, has a latent growth. As beneath the unpretending rosebud grow, in untraced processes, beauty and fragrance, to be exhaled and displayed far and wide; so the beauty of holiness and the fragrance of piety, that cheer society, are nurtured in secret prayer.

Next in order of religious observance is family worship. Its first social expression naturally emanates from the first order of society. Abraham, the father of the faithful, was specially commended for the religious training of his household. Joshua, the leader of Israel, pledged his family to religious observance; and, by the command of Moses, all the

tribes repeated, morning and evening, to their children the laws and promises of Jehovah. Christians are enjoined to bring up their children in the nurture and admonition of the Lord. Nowhere can religion be so easily propagated as in the family, both on account of its naturally endearing relations and its wide scope for teaching and example. Religion invests parental authority with dignity and divine sanctions, tempers its firm control with gentleness, prevents undue demands, and conciliates loving obedience. Kneeling around the family altar many a discordant household would be restored to harmony, averting the fury poured out upon those that call not upon God's name, and assuring the blessing pronounced "upon the habitations of the just."

In addition to the devotion of the closet and the family, religion gains wider expression in the worship of the sanctuary. After preaching to an unrepentant race, Noah consecrated its remnant with the new world to God by public sacrifices. In the mountain aisles of Sinai the children of Israel joined covenant with Jehovah, and in the temple courts at Jerusalem regularly fulfilled its injunctions, and pleaded past for future deliverance.

Temple ruins and crumbling pagodas, mosques, synagogues, and Christian chapels attest the universal need of public worship.

The assembled tribes wept over their sins together, as Ezra read the rolls of the law ; and together they renewed their forsaken covenant with God. Luther started the Reformation by preaching ; Wesley and Whitefield called upon the masses. Anciently, those that feared God consorted together, and still the promise rests on the followers of Christ in their assemblies. As blessings and calamities are shared by all, they should be acknowledged and deplored by all. Example, the greatest of teachers, should be available in religion.

In fuller expression of the varied wants and woes of humanity, public worship, in comparison with private devotion, is as the grand chorus of the woods in spring to the song of a lone bird.

It is the CLAIMS OF PUBLIC WORSHIP we are to consider in the following pages.





II.

THE HOUSE OF GOD IS THE SHRINE OF HALLOWED ASSOCIATIONS.

"All places that the eye of heaven visits
Are to a wise man ports and happy havens."



NOTHING seems hallowed without association with religion. Marriage seeks its sanction and repeats her vows at its altar. Under its teaching, affections are purified, confidence assured, and family order becomes inviolate. Without its sanctity, the family sinks to a mere alliance of convenience. The state proclaims law in the name of religion, swears her magistrates at its altars, crowns her kings with its ceremonial, and pledges patriotism by its promises. Divorced from religion, she is merely an association for self-defence, incapable of inspiring self-sacrificing devotion. Through religious sanctions, commerce rises to the dignity of justice, and distin-

guishes the honest man as "the noblest work of God." Defying appeal to religion, it degenerates into a vile mixture of sharp practice and low expedients, conferring no dignity, and assuring no self-respect.

Literature attains its highest elevation in religion. The spiritual world reveals the noblest arena of imaginative thought, ideals of beauty and standards of æsthetic taste. Homer, Dante, and Milton, greatest of epic poets, kindled their inspiration at the altars of religion, and sought sublimity in disclosing mysteries of the supernatural world. Remove from Dickens, though ostensibly ignoring religious subjects, the margin of the ideal, mysterious, and immortal, which religion gave him, and half his brilliant enchantment would disappear. That unpretending sentence of his will, "I commit my soul to the mercy of God through our Lord and Saviour Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teachings of the New Testament," discloses the source of whatever is elevating in modern literature.

Drain literature of the conscious or unconscious influence of religion, and its moral flow, that purifies conscience and enriches human life, will stagnate. Art too has chosen her sublimest conceits from sacred life and history. Sculpture and paint-

ing have risen thereby from dumb imitation of nature to the representation of ideas, and the delivery of the most effective sermons to untutored minds. Art was proud of the permission to place her masterpieces on the altars of religion. Music was first inspired by religious devotion, and her most glorious efforts are named "The Creation" and "The Messiah." Nothing can rise to the height of sanctity without the support of religion. In it manhood is dignified, society established, truth, justice, and honor made inviolable. About it clusters all in art, literature, customs, and law, that challenges the reverence and conscientious observance of man.

As the harmony of music is joyfully caught by rude as well as finer natures, swaying, as the myth tells, even the brute and inanimate creations, so religion has a chord to strike in the humblest heart, a soul to thrill and glorify in the vilest body. Every response to religious feeling is refining, every thought on religion is ennobling. All nature appeals to God. Everything beautiful and good is her tribute of recognition to the All-perfect One. As the day breaks on the Welsh highlands, the waiting peasants are wont to burst forth in a grand anthem in harmony with awaking nature. Yielding to a like impulse, the herdsmen and hunters of the Swiss mountains tarry as the evening echoes of the long horn leap

from peak to peak, and while the sun is sinking, bow their knees in prayer. A traveller in Central America observed the transformation of the scene of life and gayety in the suburbs of a great city at the sound of the vesper bell. The laugh and conversation ceased, the whining mendicant turned his pleading face away a moment, the maid set down her pitcher at the well, the carrier his burden upon the ground, the rider reined in his steed, the sailor rested in the rigging, and the spirit of devotion overshadowed all. It was such a scene that tenderly recalled the hallowed memories of childhood, and induced Napoleon, despite the infidel convention, to reinstate the Christian Sabbath and religion in France. The Hebrews' love of God's holy place is immortalized in the psalm: "If I forget thee, O Jerusalem, let my right hand forget its cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth." Jacob, dying in a strange land, blessed his sons in the name of the Lord who met him at Bethel. He who does not accumulate holy memories by the appreciation of sacred things is destitute of noble sentiments. Those who venerate antiquity and art, without being sensible of religion, are subject to a sadly capricious disposition. Religious feeling is a relief to the grosser aspects, the sensuality, and materialism of society, and imparts

refinement with dignity. They say it is oxygen that has kept the mineral wealth of earth from rusting and mouldering away. It is religion that has preserved and will for ever guard the dearest treasures of humanity, truth, justice, and dignity. As the grace, beauty, and fruitfulness of the forest and the field are bestowed by the light and dew and rain of heaven, all forms of human life are illumined, cheered, and blessed by the divine light of religion. Hiding the sun, moon, and stars in the firmament would not be more destructive of the beauty and life of our globe, annihilating one by one the higher orders of creation, than the extirpation of holy hopes and fears, the stern intuitive convictions of mankind, would be of social order, stability, and happiness. As there is no noble humanity without hallowed associations, and no hallowed associations without religion, and no religion without institution or observance, the house of God must remain the shrine of the sacred convictions of mankind. It is the guardian of blessed memories, the trellis to which honor clings and on which hopes clamber, and affections, lifted by it from the mire of selfishness, are fragrant with heavenly virtues.



III.

THE HOUSE OF GOD IS THE STRONGHOLD OF VIRTUE.

"It is religion that doth make vows kept.



OBEDIENCE to God is the intention of all religion and the sum of all virtue. Assuming the obligation of that obedience, the house of God becomes the public guardian of virtue. Duty, the synonym of virtue, is impossible without some sense of responsibility to a higher power. He who considers himself a development of lower animals, an outgrowth of the dust, and therefore irresponsible to a Creator, insensibly loses that conviction of duty of which the poet saith: "It is religion that doth make vows kept." More, it is the bond not only of personal integrity, but also of domestic order, of commercial and political honor. With the decline of religion, these multifarious obligations are relaxed.

Fatal as carbonized air to animal life is irreligion to virtue ; and as chlorine disinfects the fetid atmosphere of a pest-house, religious feeling purifies the world.

The first fruitage of religious culture is refinement of feeling and manners. Superior faith develops superior civilization. The consecration of a chapel on the frontier is the promise of social and moral culture, industry, frugality, education, and peace. From it go forth

"The saving virtues through the land,
In bright patrol, with peace and social love,
The tender-looking charity, intent
On gentle deeds, and shedding tears through smiles."

Religion defends virtue by fortifying the soul. The Hebrews outranked their warlike neighbors through reverence to their higher faith and traditions. The faithful Pagan, the devout Mohammedan is superior to the reviler of the gods. The conscientious Catholic is a better man than the contemner of the church in the same class. Throughout Protestant lands, the most depraved are found among those abjuring the Sabbath and the house of God. This is the united testimony of prison officials and committees appointed to investigate the sources of crime in England and in this country. Four-fifths of the prisoners examined traced back their career

to the first neglect of the Sabbath and worship. From the gallows a thousand times the warning has been given to the young to avoid those first steps to infamy. Fifty years ago a Scotch orphan in New York, with instinctive caution, sought safety from the tumult of temptation about him in the house of God. Though derided by his fellows for his Puritanic piety, he lived to see them, who had begun with Sabbath diversions, die drunkards, murderers, and suicides, while he acquired a fortune, and became a pillar of the church and society.

It is in the house of God you hear the penitent's confession and renunciation of sin; there the publican's prayer and prodigal's vow are oft repeated in the ear of heaven; there truant Jacobs recall their selfish sinning, and utter a new life-covenant. The church is the eddy that draws the imperilled in from the cataract of perdition thundering near. It is the last stronghold of virtue, guarding alike individual and family honor, and the sanctity of law and order. Its spire is the electric rod that averts the wrath of heaven. It is a beacon on a rock-bound coast, lighting up threatening peril and the safe haven. Ignorance is instructed, weakness succored, virtue confirmed, and hope assured in the house of God.

As the invalid seeks mountain air to expand his

lungs, to bring blood to his cheeks, and elasticity to his limbs, enfeebled virtue gains vigor and new impulse on the heights of religious devotion. "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts."





IV.

THE HOUSE OF GOD IS THE PALLADIUM
OF THE STATE.

"Religion is the basis of civil society."

IN promoting education, religion enhances the dignity and power of the state. In Pagan, Mohammedan, and Papal lands, religious orders have been patrons and propagators of science and art. Throughout Protestant countries, religious men have been the teachers and founders of schools. The school-house has flourished beneath the shadow of the sanctuary. As a perpetual source of culture, Christianity has ever ennobled humanity and confirmed the dignity of the state. Herded populations add little to the strength or consideration of an empire. Elevation of manhood, force of reason, and resources for achievement and happiness, determine the rank of nations. A few hundred cultivated men of New

England are a greater power than as many hundred thousand wild Bushmen of Africa. The superiority of Prussia, in the late war, was owing largely to more general education. While nearly all her soldiers could read and write, multitudes of French officers could do neither. The superiority of our republic has risen, in part, from the wide distribution of culture and intelligence, through the American school system, the outgrowth of our Protestant Christianity.

In cultivating virtue, religion raises a barrier to popular vices always menacing society.

"There is the moral to all human tales :

"Tis but the same rehearsal of the past ;
First freedom, and then glory ; when that fails,
Wealth, vice, corruption—barbarism at last."

Vice, pervading the sentiments and habits of a people, insidiously undermines the state ; as water, trickling down crevices of the mountain, gradually loosens the strata, till at length the scream of an eagle, the shout of a traveller, or the echoes of a mountain horn, precipitate the rocky mass that devastates the valley below. The Sabbath and church are barriers to the calamities of sin, as pine groves of Switzerland are against the falling avalanche, or dykes of Holland against the ever-swelling flood of ocean.

No government can be beneficent or permanent so long as the people governed are, by their irreligion and vices, in antagonism with the Supreme Governor. Boasted free institutions, in moral degeneracy, will become an enginery of depravity and anarchy. Freedom itself, freed from religious restraint, runs riot. The laboring classes of England cannot be greatly benefited, however beneficent the government or enlarged the public charity, so long as they waste three hundred millions of dollars annually in obscuring their reason and maddening their passions by intoxicating drinks. Increasing wages or diminishing periods of labor, if surplus means and leisure hours are spent in vice, rather than in cultivating mind and heart and adorning the home circle, promise little amelioration to the lot of the poor. By championing human rights, religion hastens the amelioration of public sentiment, custom, and law, "lifting the poor from the dunghill, and setting him among princes," and elevating the lowly to the rank of "nobles and kings of the earth." Prophets, in righteous indignation, inveighed against corrupt laws and rulers, and heralded social as well as moral reforms. Christ pointedly condemned all selfish maxims and usages of society, and inaugurated the mightiest and most beneficent reform the world ever knew. Luther's Reformation was an

assertion and triumph of popular rights. The Commons of Scotland, with Knox for leader, wrung freedom of religious thought from an intriguing nobility. The West Indies were emancipated in the name of the Christian religion by Knibb and his fellow missionaries. It was in church and the word of God that the czar of the Russias was taught, while a lad, as he himself says, the lessons of love and self-denial that found sublime expression in the liberation of sixty million serfs of his empire. All truth and justice, and all that is performed in philanthropy, human sympathy and sacrifice, are based on religion.

The Puritans came to the New World to seek religious liberty, in which was finally included political freedom. Roger Williams, appealing to Christ's spirit and doctrine, established that perfect liberty of conscience which is the first and father of all liberties; and Mayhew, "the boldest and most fervid heart of New England," as Bancroft describes him, proclaimed from his pulpit the inalienable rights of man, the principles of the Revolution. Moral convictions, issuing from the house of God, have in great measure formed our institutions and moulded our history. The words of Washington should be set in letters of gold: "Of all the dispositions and habits which lead to political prosperity, religion

and morality are indispensable supports, and in vain will that man claim the tribute of patriotism who shall labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

As confirming law and order, championing social and political reforms, diffusing culture and knowledge, and promoting virtue and happiness, Christianity must be the great conservator of free institutions, and the house of God, the source of its teaching, appeal, and power, must be the bulwark of the republic. The Christian chapel is the most significant and profoundly expressive symbol in the world. Whether rising over thronged city, obscure village, or sparse frontier settlement, its humble spire speaks more eloquently of man's wondrous being and faculties, his mysterious relations, and sublime destinies, than pyramid, mausoleum, or monumental arch. It pledges more for human culture and progress than secular school system, academy, or university. Without its beneficent presence, these secular means of progress will be swept away by storms of revolution, or perverted to appliances of selfish power, hastening the reign of anarchy. But if existing governments were overthrown, the house of God, honored, would develop more beneficent civilization, wiser laws and institutions. A

people asserting rights, pledging royalty, cultivating virtue, in the spirit and name of Christ, can never be enslaved or demoralized.

And the house of God, celebrating the reign of Christ and fostering all Christian virtues, is the palladium of the republic.





V.

THE HOUSE OF GOD IS THE ORACLE OF
FAITH.

"The wish to know, that endless thirst
Which aye by quenching is awaked,
And which becomes or blest or curst
As is the fount at which 't is slaked."

THE knowledge derived from reason, experience, or human testimony, is essentially incomplete. It is only a single feature of the wide landscape that hides itself from the prying gaze of the beholder. It is the segment of a circle we cannot trace in its vast circumference. It is a column, frieze, or arch we are unable to combine in the stately order of the temple of universal truth. Whatever way she pursues knowledge, reason comes, as by a road jutting on the seaboard, upon the shoreless ocean of mystery. The domain of ignorance remains broader than that of knowledge. The microscope proclaims a range of

nature from man to nothing, of which little was ever dreamed, and little is now known. The telescope traces outlines of the universe of whose extent and limitation we can form only the vaguest conception. Facts known are but a few leaves dropping from the skirt of an unexplored forest, a few pebbles from the measureless shores of the sea.

The regions of virtue cannot be reached by unaided reason. In issues with conscience, if action were deferred to the decision of reason, conduct would inevitably be uncertain and stumbling. Left entirely to the tuition of philosophy, man never feels assured of the rectitude of life, nor enjoys the peace and promise of virtue. Those trusting solely to the teachings of reason come at length to doubt of the fact of responsibility, the reality of virtue. Without knowledge supplemental to reason, science herself seems as impossible as virtue. She is forced to assume certain axioms, or necessary truths, which cannot be demonstrated, as points of departure in all her investigations and theories. If this necessary or intuitive knowledge is different from that of reason, it may not be less important; if less determinate in form, it may not be in influence; if more liable to abuse, it may be more indispensable.

Intuition may be called the authority of experience, the susceptibility of divine guidance, the capa-

city of inspiration, the faculty of faith. Intuitive apprehensions blend together in laws and constitutions that govern the world, and direct the conscience, conduct, and destiny of the race. The attempt to reduce life to moral symmetry by mere philosophy would be like subjecting art, as in Egypt, to mathematical formulas, effacing lines and proportions of beauty left by the touch of the master. As well make a blind man the cicerone in a picture gallery as the positive philosophy the guide of conscience and moral conduct of men. There is no leadership of society so dangerous as pretentious reason without moral and religious intuitions.

As inner light, inspiration, or self-consciousness, faith or religious intuition supplements reason, experience, and human testimony, and apprehends God and the spiritual world, man's duty and man's destiny. In one direction it is more minute than the microscope, revealing substantial forms and relations of the infinitesimal virtues that constitute the nobility and ornament of life. In another direction its sweep is grander than that of the telescope, apprehending the origin and order of the universe. And this faculty is as clearly designed to be trusted as reason itself. If it has been questioned by philosophy, so in turn has the existence of matter and of mind. It is as necessary to man's virtue and happi-

ness as instinct to the security of lower animals; to the bee when it constructs its cell, the beaver in building its dam, the cony in hiding in clefts of the rock, the bird in rearing its nest or migrating to sunnier climes and more fruitful forests. Man, too, has received an intuition to supplement his reason, and assure his virtue and happy destiny; and through long periods and in most important relations the race is left to its guidance rather than that of reason. The whole of childhood is guided by trusts of faith. In studying the problem of creation, of man's being and immortality and the spiritual world, there can be no guide but faith. Hence mankind have awarded higher import to faith than to reason. They have consecrated holy days for diffusing spiritual knowledge before designating periods for secular education. They have set apart holy orders before appointing teachers. They have opened temples when they had no schools. They have shown in every way more concern for the knowledge which disposes the heart and guards virtue and awards destiny, than for that which contemplates merely material development and intellectual culture. As religion is the source of a higher knowledge than reason, the church is a more important school than academies, colleges, and scientific institutions. It awakens the earliest, holiest, and high-

est aspirations for all true culture. As the Greeks resorted to oracles, enshrined in sacred groves and guarded by priests, for guidance in great emergencies; as the Hebrews consulted Urim and Thummim amid the solemnities of the temple; as men of all faiths in straits of ignorance appeal to religious revelations; so the Christian world turns to the house of God for the interpretation of the mysteries of man's being and of the spiritual world. The Sabbath is the compulsory provision for spiritual instruction, pledging higher education than schools provided by the state. The church are a better order of teachers than the graduates of normal schools. And the house of God offers a wider and more beneficent popular education than any school system devised by man.

In certain comprehensive illuminations, the revelations of God are as far above individual teachings as the sun, lighting up the universe with its splendors, is above phosphorescent light flashing from the masthead of a ship at sea, or the glow-worm sparkling through contiguous shades of night; or as the full-orbed moon revealing in beauty a panorama of field, forest, streamlet and lake, mountains and roadways of a continent, is above a drummond light, with its obtrusive glare disclosing short sections of a railroad track. Those who discredit

divine revelation, while affecting the reason and leadership of the world, may be compared, in the vanity of their pretensions, to a swarm of insects, while—attracted by the noisy motion of a railroad train they do not comprehend, circling on busy wing around the mysterious enginery they do not understand, imagining they are the source of the movement that bears them along—they flit about the huge structure, dart through clouds of smoke and before the locomotive, or light upon the cow-catcher, with their insect vanity ever buzzing: “Leading a movement! leading a movement!”

Misled by this weak pretension, man accepts a flickering taper for the sun, and at length stumbles and falls in the darkness of atheism and death.

Following the light that has come into the world through revelations of faith and the house of God, he may attain virtue, happiness, and eternal life.





VI.

THE HOUSE OF GOD IS THE ENSIGN OF PEACE.

"Tis death to me to be at enmity,
I hate it, and desire all good men's love."

COMPETITION in business promotes commercial strifes; jealousy of rank breeds social feuds; distinction in culture and arts divides the learned; ambition for place embitters political parties; religious zeal inflames the bigotry of sects. Humanity is everywhere armed against itself. Earth is the scene of a perpetual and fearful tragedy. Selfish disputes, social antagonisms, political injustice are ever culminating in devastating wars! Religion is the great pacificator. Christianity celebrated her advent by the heavenly benediction: "Peace on earth and good will to men." Prayer, the universal approach to God, humbles the devout into like insignificance,

effaces differences of rank, and unites all in a sense of common character and condition. As a group of hills rising at the base of a mountain are hardly distinguished from each other in height, so all men appear equal before God. Voyagers embarking on an ocean steamer may magnify differences of nationality, language, rank, in the most formal and distant reserve. But amid ocean, menaced by the storm, conscious of human weakness and need of divine power, forgetting all distinctions in kindest sympathy, they bow and worship together. So in the house of God, overawed by the presence of the Omnipotent and Holy One, men forget their class, and yearn toward each other in tenderest fellowship. To magnify social distinctions in the Divine presence would be like the Hebrews' taunting each other upon superior strength, beauty, or wealth before blazing Sinai. Before the Almighty we are neither rich nor poor, learned nor unlearned, master nor servant but children of one Father. Conscious of this relation, all petty jealousies are appeased and all disputes are settled. Not only does the very influence of divine presence conciliate, but every requirement of worship also. If, on the return of Sabbath, man seeks peace with his Maker, he is cheered by the promise: "If ye forgive men their trespasses, your heavenly Father will also for-

give you." If he come harboring hostility against his brother, he is admonished: "Go, first be reconciled to thy brother, and then come and offer thy gift." If cherishing relentless hatred, the woe is heard: "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Detraction is silenced, imprecation becomes blessing, and love steals into the heart, and drives out hate and strife and pride.

"Sleep, to-day, tormenting cares,
Of earth and folly born,
Ye shall not dim the light that streams
From this celestial morn.

"Sleep, sleep for ever, guilty thoughts,
Let fires of vengeance die,
And, purged from sin, may I behold
A God of purity."

As waters exhaled from bitter seas and stagnant pools descend in pearly dew and shower, fertilizing the earth and perfuming the air, so thoughts that aspire to heaven return, rid of selfish bitterness, correcting the judgment, kindling charity, and diffusing peace and good will. God's temple is a temple of concord; on its altar peace-offerings are laid and incense burnt, fragrant on earth and grateful to heaven. "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like

the precious ointment that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

"I love thee when thy Sabbath dawns
O'er woods and mountains, dales and lawns :
When, hand in hand, thy tribes repair
Each to the chosen house of prayer,
And all in peace and freedom call
On Him who is the Lord of all."





VII.

THE HOUSE OF GOD IS THE EBEN-EZER OF GRATITUDE.

"Where a spring rises or a river flows, there should we build altars and offer sacrifices."

BY no comparison with man's beneficence can we set forth the goodness of God. "The earth is full of his goodness." "He daily loadeth us with his benefits." "His tender mercies are over all his works."

The system of nature, so wonderfully adapted to nourish bodily vigor, stimulate mind, and promote moral culture and happiness, manifests wisdom and goodness combined on a scale above our comprehension. If we owe gratitude to man for lesser benefits, how much more to God for superior benefactions! Do gifts of gold, kindly service, lasting friendships outmeasure the value of life with all its wondrous endowments and capacities and the cease-

less care of heaven? If ingratitude to the mere almoner of Heaven's bounties is reproached, how base is ingratitude to the original and supreme Benefactor!

Gratitude seeks expression in religious homage, and makes the house of God its Eben-ezer. Pagans reared altars by springs and running brooks, that beautified the landscape and slaked the thirst of man and beast, perpetual expressions of Divine bounty. On the fruitful bank of the river, on the richly-wooded height, in the fertile valley, they consecrated temples to every name above or beneath them offering refuge, succor, or solace to man.

Gratitude for signal deliverances manifests itself in special religious observances. Where ravages of war, flood, famine, pestilence, earthquake, or volcano ceased, temples and altars were built and religious rites instituted. Throughout Southern Europe appear foundations of charity and church edifices reared by kings, nobles, or the people to commemorate deliverance from personal or public calamities. The city of Lyons erected a commanding cathedral to the virgin, believing that she averted the cholera from its gates. "To the Virgin of Victory" stands inscribed over many a façade, commemorating similar deliverances. On the brow of Vesuvius stands a chapel where once a lava torrent, turning from its

devastating course, spared smiling villa and fruitful plain below.


Of all deliverances, salvation from sin is the most comprehensive and sacred. And throughout Christendom, ten thousand Christian altars receive weekly the grateful offerings of the redeemed. Is not the lowest celebration of divine beneficences by pagan or papist far more ennobling than the silence of philosophy or the scoffing of infidelity? Denied devotional expression, gratitude is stifled to the feeblest sentiment. When the fires go out upon the altars of religion, gratitude dies out in the hearts of men. The obligation of grateful homage can be evaded only by denying the existence of God or his overruling providence. There is a colossal monument in a public square of a capital of Northern Europe bearing this inscription: "A grateful people to William Prince of Orange, father of his country." Every house of God may claim a similar dedication: "A grateful people to their supreme Benefactor and heavenly Father." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name."



VIII.

THE HOUSE OF GOD IS THE REFUGE OF SORROW.

“We are fellows still,
Serving alike in sorrow. Leaking is our bark,
And we poor mates stand on the dying deck
Hearing the surges threat.”

ORROW follows joy, through all the paths of life, as inseparably as if they were two persons joined by one head. “Days of adversity” are set over against “days of prosperity” to all. The world is a vale of tears, and we are all pilgrims in it. Some are bed-ridden by hereditary disease or convulsed by sudden pains. Others are consumed by concealed mental anguish. Still more are harassed by disappointments and losses in business. Domestic feuds or bereavements darken the homes of the poor as well as the rich. And all alike in dread expectancy await the summons and shock of death.

“The world is full of care :

The haggard brow is wrought
In furrows as of fixed despair,
And checked the heavenward thought.

“The world is full of grief :

Sorrows o'er sorrows roll,
And the fair hope that brings relief
Doth sometimes pierce the soul.”

Difficult as it may be to solve the problem of evil, the moral purpose of affliction is not doubtful. As the bird beats against the bars of its cage, and the beast against its enclosure, man learns by affliction the limits of his liberty. Sorrows awaken a sense of dependence and aspirations of religion. As plans are thwarted, and hopes disappointed, he feels “There’s a Divinity that shapes our ends, rough hew them as we may.” When friends forsake, and pleasures fail, he seeks the solace and promise of religion. As the forlorn Hebrew, in his distress, even from “the land of the Hermonites, from the hill Mizar,” prayed toward Jerusalem, so the believer makes his plea : “When I am overwhelmed, from the end of the earth I will cry unto thee ; lead me to a Rock that is higher than I.”

“ ‘There is no God,’ the foolish saith ;

But none, ‘There is no sorrow ;’
And nature oft the cry of faith,
In bitter need, will borrow.

Eyes which the preacher could not school,
By wayside graves are raised ;
And lips say, 'God be pitiful,'
That ne'er said, 'God be praised.' "

As the stricken deer finds shelter in the secluded wood from pursuing hunter and baying hound, where its wounds may heal, so sorrowing humanity, fainting beneath the strokes and bleeding from the wounds of the world, seeks the house of God for refuge and solace—for promise to cheer, grace to strengthen, and mercy to heal! The Shunamite woman sent to Carmel for consolation in her bereavement. In a similar sorrow, David went up to the temple with renewed devotion. A French king built the chapel of St. Ferdinand on the spot where his son was suddenly killed, to hallow memory and direct devotion. Great numbers of churches and charities throughout Europe are memorials of sorrow. Ancient mausoleums and catacombs, as well as modern cemeteries, have been placed near temples or adorned with emblems of religion. If the world is a "valley of Achor," the house of God opens in it "a door of hope." Though groping his way through its deepest gloom, the sorrowing pilgrim is cheered by the divine benediction: "Blessed are they that mourn, for they shall be comforted." Many who neglect the sanctuary in prosperity, hasten to it in adversity, crowding the forsaken pew

in habiliments of mourning. Through tearful eyes, men catch glimpses of duty, God and heaven, not attained through the glass of worldly prosperity. Affliction is a mighty reformer, like John the Baptist pointing to the coming Saviour. At the approach of death, often, backsliders return to their faith, and prodigals find pardon and peace. The sorrowing yearn for divine succor, and in the house of God the great "Consolator" invites the approach of the weary and heavy laden of earth, and, amid the peace of the Sabbath and celebrations of worship, pronounces blessing on them all.

"The Sabbath's peaceful bound
Bears mercy's holy seal,
A balm of Gilead for the wound
That man is weak to heal."





IX.

THE HOUSE OF GOD IS THE GUARDIAN OF THE SABBATH.

"The couch of time, care's balm and bay ;
The week were dark but for thy light,
Thy torch doth show the way."

GOD may be worshipped at all times : at midnight, as by Jacob in the desert wrestling alone in prayer, or at midday, as by Daniel amid the bustle of a great city, turning his face toward Jerusalem; on Sabbaths or week days. Spiritual worship need not be deferred to the old or new moon, the Feast of Tabernacles or of Pentecost, to Epiphany or Lent, nor to the Sabbath day. The spirit of worship makes all seasons sacred, all days holy days, and consecrates every hour an hour of prayer. But God has set apart the seventh part of time for this service, as well as for the repose of his creatures. Sabbath interrupts the routine of labor, lifts the galling yoke from wearied

man, recuperates his energies, and increases the productiveness of his labor and the length of his life. It provides for intellectual refreshment as well, substituting high for ignobler themes and pursuits ; and he who drops worldly cares on this day may take hold of grander thoughts, a nobler destiny. But religious culture was the chief purpose of the Sabbath, as shown by the terms of its appointment, as well as by the formidable sanctions that hedged it in among God's chosen people. Altars were consecrated, and a temple reared for its observance. It should be ever guarded as a memorial of divine authority and love, a monitor of duty, a bow of promise. In this religious dedication, it rises sublimely over the buried generations of men as a monument in a graveyard, inscribed with emblems of peace and immortality. With its day-spring, an angelic trump is sounded, following with its echoes the light around the world ; the great bell of the universe is rung, summoning men to pause and bow down with submission and praise before their Maker.

" Sabbath holy,
 To the lowly
 Still art thou a welcome day ;
 When thou comest
 Earth and ocean,
 Shade and brightness,
 Rest and motion
 Help the poor man's heart to pray."

The seventh part of time is required for spiritual culture. After the large proportion given to business, pleasure, and repose, this minimum of time should not be begrudged to religion. For miscellaneous uses rather encroach on secular than sacred time. The voice of humanity and reason, as well as of revelation and faith, demands the sacred reservation of this day. Its profanation not only violates divine order, but reacts upon those clamoring for its use for pleasure, in the end shortening, instead of lengthening, their recreation—as in European cities where shops are opened and factories run the week through. The Sabbath, in its divine sanction, is a strong defence of the poor against oppressive custom and law. If this sanctity is lost, the defence is swept away. If man were merely an animal to be rested, fed, or amused, strolling through green fields, by lake or river, scenting wild flowers, stringing daisies on grass stalks, or fishing and bathing might be the proper consecration of the Sabbath. But if he is a religious being, and the Sabbath was set apart for spiritual culture, such a ceremonial is a profanation of the day. Affecting kindness to the body, it is cruelty to the soul. Without moral culture, food, rest, and recreation cannot nourish an exalted manhood. Moral sense declines with religious observance. In the secular-

ization of the Sabbath, therefore, with irreligion follows degeneracy. Cromwell, with his God-fearing, Sabbath-keeping followers, overthrew the gay cavaliers of Charles I., who made the Sabbath a holiday. While France has proved herself incapable of self-government, and now confessed her inferiority to Prussia, through decline of religion and the moral culture of the Sabbath, sturdy Scotland has preserved, with the Sabbath, her liberty and ascendancy.

In its religious use, the Sabbath is the great defender, reformer, and civilizer of the people. Its beneficence in bringing regular rest, in girding the loins and strengthening the sinews of toil, and in refining social feeling, is assured only by its religious sanctions. Where its higher uses are neglected, as in France, its lower are insecure, and the laborer loses weekly rest and family reunion with liberty of worship. Without sufficient religious conviction and sentiment to hallow the Sabbath, no people will be able to preserve private and public virtue or maintain free institutions. And the Sabbath can be maintained in its religious use only through the sanctuary. Only there is its charter safe, the heirloom of humanity secure. Making the Sabbath a holiday is turning Mount Sion into the world's playground, covering Olivet with booths of pleasure

instead of tabernacles for worship, and drowning prayers with shouts profane. Instead of breaking in upon the temptations of the week, it widens their scope, increases their fascination. Instead of gathering assemblies for worship and heaven, it crowds porter-house, brothel, and race-course, and opens an hebdomedal declivity to hell. Saved by the sanctuary, the Sabbath saves humanity.

"O day most calm, most bright,
The fruit of this, the next world's bud,
The endorsement of supreme delight,
Writ by a Friend, and with his blood."

The Sabbath is God's best covenant. The sanctuary is the ark of that covenant. The church is the capitol of spiritual empire. The house of God is the citadel guarding the seat and symbols of sovereignty. As a stronghold, it keeps the Sabbath, the church, and religion. The world may jealously guard its holidays. Need of annual rest and instinctive craving for recreation may assure their observance. But a holy day can only be maintained against the grasping avarice and selfish conspiracy of the world by religious order, and in the house of God.



X.

THE HOUSE OF GOD IS THE HOLY PLACE OF EARTH.

"God is in this place, and I knew it not."

THE universe is God's great temple ; the blue heavens its vaulted arch ; serried mountains its pillars ; ancient hills, kindling with the earliest beams of morning and the last rays of evening, its burning altars ; ever-shining stars its vesper lights ; perfumed dews and flowers its fragrant incense ; the harmonies of nature its high swelling anthem, and eternity the unending Sabbath of its worship.

God may, therefore, be worshipped everywhere ; as by Abraham, beneath an oak ; by his servant, on the dusty highway beside his camels ; by his son Isaac, in the fields at eventide ; by David, in mountain fastnesses ; by Jesus, on the brow of Olivet, and

by Paul and Silas in prison. Under the open canopy of the skies or in temples made with hands, in tents of nomadic tribes or ceiled houses of civilized people, in the hammock or at the mast-head, in the deep wood or on the lone mountain, beyond Jerusalem and the shadows of Gerizim, man may adore his Maker. In the crowded street, busy 'change, gloomy warehouse, or dashing train, wherever he attains a refuge from the surrounding world in the depths of his own spirit, there man may worship God. But his finite nature localizes sanctity, and craves fixed places of worship. Records of temples and altars fill the earliest annals of the race. In the wilderness, the ark of the covenant was borne before the Israelites, and at Jerusalem a temple was built to inspire in them reverence and patriotic devotion, and to hand down the traditions and faith of the tribes. Still, throughout the world, synagogue, pagoda, mosque and chapel consecrate holy places, and celebrate various conceptions of Deity. The Christian church ranks, as its revelation of God is purest and holiest, highest of all. The Christian's Jehovah is enshrined there. There is his audience chamber. It is neither architecture nor other art that essentially distinguishes it from the abodes of men, but the idea that hallows it. As the dwellings of men exhibit their resources, rank, or taste, temples embody

their conceptions of Deity. Those who would see a monarch must make the appointed approach into his presence or wait where he passes by. "God's way is in the sanctuary." As only in the audience chamber of his palace a king meets ambassador or subject, God chooses the sanctuary to hear suppliants of earth. Those seeking divine communion resort thither. If this approach is refused, no other is allowed. Estrangement from the divine abode attests and confirms infidelity. Sentimental religion may be gleaned from the fields of nature, but the religion that saves the soul and regenerates the world must ever be sought in the dwelling-place of the most high. As the temple was the seat of Judaism, the house of God is the external foundation of the kingdom of Christ. There the insignia of his royalty are guarded, and the laws of his empire enforced. There his name is worshipped, and his supremacy maintained. There, questioning all other faiths and names, Jesus challenges the homage and devotion of the world in the reign of truth, holiness, and charity. As legislative and judicial halls guard civil government, and schools diffuse knowledge, the house of God maintains religion. As well expect public justice without law, court, or magistracy; or general education without teacher, school-term, and school-book, as religion without holy book, holy day, and

holy place. Though religion may not be confined to external order, it can be found nowhere without it. If the house of God is neglected, the closet is deserted and the family altar desolate.

As the seat of spiritual empire, the house of God, in dignity and venerableness, out-ranks capitols of states, as the kingdom of heaven does the sovereignty of men. With what awe the traveller lingers by the birth-place, or palace, or mausoleum of an illustrious king! But what are memorials and tombs of the world's heroes, compared with the abode or temple of the living God? All earthly scenes fade, and all human symbols vanish into insignificance before the glory of the divine presence. The concentrated gaze of the world is but an infant's stare, by the glance of Omniscience. After conference with Deity, the companionship of men lacks interest. Filled with the raptures of such society, we find the world a solitude. The place celebrated by such communion of the human and divine must be the most hallowed scene on earth.

•The dignity and majesty of the most resplendent court are obscured by the superior glory of Mount Zion, where God anciently dwelt, or the church, where he now receives the homage of the world.



XI.

THE HOUSE OF GOD IS THE GATE OF HEAVEN.

"Still seems it strange that thou shouldst live for ever ?
Is it less strange that thou shouldst live at all ?
This is a miracle ; that no more !"



As an approach to divine knowledge, the house of God becomes the gate of heaven. The mount of prophecy, it is first gilded by beams from the spiritual world. It is the focal point of divine revelations. Through its portals, heavenly light streams upon all the pathways of life, cheering pilgrims with blessed promise. As fires go out on the watch-towers of time, through the house of God the broad daylight of eternity breaks in upon a dying race. Each sanctuary is a window to the dark prison-house of the world, letting in heavenly rays to cheer the prisoners of mortality. This loophole closed, all light from the spiritual world is intercepted, and

nothing remains to men but a certain "fearful looking for of judgment and fiery indignation."

Again, as an approach to repentance, the house of God is the gate of heaven. In impenitence, man may be estranged from the house of prayer; with the return of contrition he yearns for its solace. Reformations that elevate man to nobler rank and moral promise arise in the sphere of religious instruction and Sabbath observance. An irreligious spirit remains insensible, impenitent. A religious feeling quickens penitence and the impulse of reform. The church becomes the confessional of earth's penitents seeking forgiveness and pledging obedience. Returning prodigals are met with heavenly recognition and blessing on their way to the house of God, the strait gate that leadeth unto life. In the house of God, man is born to eternal life. "Of Zion it shall be said, this man was born there."

As the approach to lofty purpose and self-sacrificing devotion, the church is the gate of heaven. In the sanctuary, an enthusiasm of piety and benevolence is kindled. From it missionaries depart, reformers emanate. Whatever is disinterested in charity, broad in philanthropy or self-sacrificing in religion, derives inspiration and support from the place of worship. Christian the Pilgrim was shown, by the interpreter, men in golden armor walking on

lofty battlements. He longed to join their ranks, but the portal by which he must enter was exposed to the shafts of envious archers ; notwithstanding, he enrolls his name, and seeks their blessed renown.

By the diffusion of heavenly knowledge, the promotion of spiritual culture and aspirations, the house of God becomes the gate of heaven. As Pisgah, it overlooks the land beyond the Jordan. From its moral elevation, and with the telescope of revelation, Faith discovers the heavenly world hidden to the eye of reason ; and the pilgrim of earth longs to pass over to the spirit land. What triumphs have crowned souls passing from this holy mount !

“ O death, where is thy sting ? O grave, where is thy victory ? ” “ Though I walk through the valley of the shadow of death, I will fear no evil ; thy rod and thy staff they comfort me.” Those not making this access, through moral change, experience and aspiration, have no promise of eternal life. But those seeking the house of God find the gate of heaven, and dwell in the presence of God for ever.



XII.

PROMOTION OF PUBLIC WORSHIP.

"Let all the people praise thee."

SO make public worship universal, the religious sense must be deepened in the matter of reverence for the Sabbath and sacred places. While frequenting the sanctuary consecrates the Sabbath, hallowing the Sabbath may fill the house of God. The awe of Moses at the burning bush, and of Aaron in the holy place, should inspire all men before accepted symbols of the Divine presence. Pagan and Papist are not too devout; they only misplace their devotion. The genius of Protestantism, denying reverence to man, is ever liable to withhold it from God, and become trifling and profane. It is an offence against taste, as well as religion, to enter the house of God with rude step, thoughtless air, and critical gaze wandering from assembly to pulpit and choir. If respect is shown to rulers, and decorum is required in the social circle, how much more is reverence be-

coming in the house of God. If we feel sensitive to the gaze of the curious world, how much more should we to the searching eye of Omniscience. If we look with veneration upon an observatory whence science explores the fields of space, with what profounder awe should we contemplate Mount Zion whence faith looks beyond the flaming bounds of starry worlds, to opening destinies of immortality. Banish pride's display, the trifler's thoughtlessness, the witling's sneer, the stolid man's insensibility, and the house of God, inspiring more general awe, may attract greater multitudes to its assemblies. Endowed with its proper sanctity, the Sabbath, at each return, summons the attention and homage of the world peremptorily, as if by a voice of God from the sky; and disregard of its appeal seems a more perilous defiance of authority than resistance to civil government. Invested with its proper sanctity, the house of God assures religious observance and obedience. Its sacredness denied or lost sight of, its hold upon the conscience is lost, the obligations of virtue are relaxed, and the flood-gate of irreligion and vice is opened.

To make public worship universal, its order must recur statedly with the Sabbath. The holy day must be its monitor as well as its opportunity. As a man fails of success in business or profession by irregular attendance upon them, so, neglecting its

appointed season, one falls out of observance of public worship. Thus individuals and communities have gradually abandoned the habits and traditions of early life. By the neglect of one service or the misappropriation of one Sabbath, the spell of sanctity was broken and the house of God deserted. The Sabbath given to business, amusement, or miscellaneous pursuits, is the precursor of general irreligion. Monthly or bi-monthly service fails to bind the conscience to religious observance and duty. If, from their infrequency, assemblies seem longer, they also become more secular, drawing people together for news, social greeting, for discussing fashions, weather, crops, or politics, more than to worship God. Unlawful intervals of worship disaffect men toward its orderly observance, repress its spirit and efface its impression. Friends of religion, therefore, should consecrate altars in the remotest and smallest communities, and open religious assemblies with every recurring Sabbath. So long as observance of the Sabbath and public worship is left to option or convenience, they will be but partially observed. When acknowledged as a divine and imperative order, they will become universal.

In order to make public worship universal, churches must be provided earlier and with more attractive appointments, in growing suburbs of cities,

and in new territories. Church building should be a principal measure of evangelization, of pioneer and home missions. Funds raised in older states and communities should be liberally expended, through some comprehensive plan and fund for church building, in early securing sites and furnishing limited assistance in erecting chapels. By such forecast and economy the papacy procures immense establishments for church and school, in all new towns, territories, and states. In this way foreign aid multiplies indefinitely local contribution and investment, and most effectually secures the observance of the Christian Sabbath. The contributions and sacrifices of a people in building a house of worship more surely pledge their attendance and support than ecclesiastical authority or devotion to a creed. Houses built by the state attract small assemblies; those built by voluntary contributions are filled with worshippers. Those building their own chapels require little foreign aid in supporting pastors. Congregations gathered without a fixed place of worship by long years of missionary service, have been dispersed and the fields they occupied given over to more sagacious enterprise. In location, style, and expense, these buildings should be a fair exponent of the wealth and taste of the community. Religion may demand the first fruits of art as well as of fields and

flocks. A rude stone altar might prove the devotion of uncultured ages and nomadic tribes ; but with improved taste in the habitations of men, the house of God must be magnified. A cheap chapel in a rich community attests poverty of religious sentiment, and must be as offensive as offerings of the lame, halt and blind of the flock or blasted fruits of the field in the ancient temple. The most expensive house a people will pay for may do more to promote charity and piety than to foster vanity and pride. Parsimony and avarice in a people are far more to be dreaded than extravagance in church building. The alabaster-box broken and poured upon the Saviour's feet, though begrudged by a grasping covetousness, was accepted as a fragrant memorial of devotion. So an elegant chapel, though condemned by a coarse and covetous spirit, may promote public worship and the honor of Christ. Those most deprecating expenditure in church building are not found most liberal in support of missions or in provision for the poor. The erection or repair of a church has often reclaimed an entire district from Sabbath-breaking to religious observance and moral life. Travellers predict the downfall of Paganism and Islamism from the neglect and dilapidation of pagodas and mosques, and the decline of Christianity will be imminent upon the decay of her churches. The rule of Christianity will

not extend beyond the spread of her chapels and ingathering of her congregations. While, with extending domain and influx of foreign population, the policy of the American church should be largely a home policy, its prominent feature should be to render the house of God available to every community, family, and individual in the land.

Further, to insure public worship, its order should combine, in due proportion, instruction and appeal, prayer and praise. Some magnifying devotion, discredit preaching. Others, underrating prayer, give greater prominence to the pulpit; while others would commend praise above prayer or discourse. But all the parts of worship are as essential to spiritual prosperity as a varied diet to physical health. The word of the Lord, the standard of faith and practice, should be exalted in all worshipping assemblies. It were well if the preacher were followed by all his audience with open Bibles, in all discourse, to recognize its authority and promote its more certain knowledge. Its ascendancy assures intelligence and freedom. A free pulpit is essential to a progressive church, and the only hope of the ultimate triumph of Christianity and the salvation of the world. If preaching should be honored, prayer also should be magnified in worship. Adapted expression is more important in prayer than novelty and variety of lan-

guage, which often induce criticism and comparison rather than devotion. The Lord's prayer may properly often guide worship. And for those not wonted to forms of prayer, their employment for particular occasions may sometimes render it more instructive and impressive. To guard against diversion, kneeling or bowing the head in prayer may be encouraged by the furnishing of the pew and the custom of the congregation.

Further to increase the attractiveness of the house of God, music must contribute its harmony. Its most important power is associated with sentiment. In national songs, it has attained triumphs in awakening patriotic devotion and enthusiasm, denied to the most flowing periods and persuasive arguments of eloquence. It has given impulse to moral reforms, where logic, statistics, and influential advocates failed to move the people. It deepens the impression of truth, kindles zeal and inspires hope, at times surpassing the pulpit. The music of worship is above the music of art. In the sanctuary it should be adjusted to this sacred purpose rather than to æsthetic taste. It may have its academies, but should not make the church one. The taste that would confine all music to quartette or choir, might confine all prayer and discourse to the pulpit. No culture can compensate for want of volume and popular enthusiasm in the

praises of the sanctuary. The choral harmonies of the vernal woods may not be in so exact accord as the notes of some lone bird, but they form a richer harmony. The odors of a flower garden may not be analyzed and distinguished like those of a single blossom; but they pour forth a richer fragrance. As surpassing in devotional expression and appeal all mere human compositions, and as requiring less culture and skill in the harmony, the psalms may often be chanted. Too great variety of hymns and tunes may rather awaken criticism and comparison than quicken devotion and elevate its raptures. Sacred songs celebrating divine truths and promises, familiar from childhood, and consecrated by hallowed associations, repeated in the harmony and jubilation of the great congregation, may draw all men to the house of prayer. They reach latent sentiment, excite slumbering impulse, confirm hesitant purpose, restore lost faith, inspire heavenly hopes, and attract whole communities to the order of public worship.

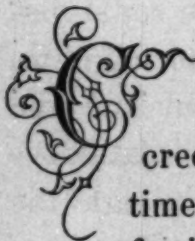
Made everywhere available, invested with its proper attractions, and inbreathed by the Spirit of God, public worship may become universal.



XIII.

APPEAL FOR PUBLIC WORSHIP.

"Come to the house of God.
From the sweet silence of the dawn
Comes forth the young and joyous morn,
And prints the dewy sod.
Come to the house of God."

OME to the house of God to enshrine hallowed associations. The sense of sacredness or inviolability is a religious sentiment. The sanctity of personal rights, family order, commercial engagements, civil government, and of all human interests, is effectually cherished and guarded only by religious appeal and sanction. With capacity for reverence lost, men lose refined sentiments of truth, justice, purity, charity, patriotism and philanthropy, and man becomes incapable of virtue, heroic spirit or ennobling aspiration—animalized or satanic. It is not more certain that the sun dissipates darkness, and nourishes and reveals the beauty of the earth, than that religion, in its normal process, purging away base-

ness, inspires all the moral virtues that adorn humanity. In religious culture and observance, they escape the materialism that obscures the soul and inthralls society in epicureanism and vice, and, in the house of God, seek the true, the beautiful and good in all things.

Come to the house of God as the oracle of faith, with the great problems of being and destiny. As votaries of science have schools, and champions of liberty form leagues, so disciples of faith seek fellowship in the house of God. Knowledge, which neither reason, testimony, nor experience could disclose, revealed there to expectant and adoring faith, shines perpetually, the light of the soul and the guide to heaven. As the sun lights up the pathways of earth, divine knowledge, shining through the sanctuary, reveals the way and cheers the hearts of a pilgrim race. The way is made plain ; doubts are solved ; guides are offered ; happy destiny assured !

Come to the house of God to succor virtue. There the feeling of obligation is deepened, the purpose of obedience confirmed, and an enthusiasm of justice and charity inspired which bind the soul to God and duty. Without sense of an overruling Providence, and of amenability to final judgment, native resolution relaxes to lawlessness and vice. Virtue is safe in the stronghold of religion, as treasures in secured

vaults or sovereignty in guarded citadels. The stability of society, as well as individual virtue, is assured in the house of God. In the decline of religion, virtue and the state decay together. The feebleness of religious conviction is the weakness of France. As she became estranged from religion, and drove from her the Huguenots, she fell into materialism, epicureanism, vice! Nobility of soul, enthusiasm of virtue and heroic spirit, died out with her faith. With religion, may continue virtue, enlightened devotion to liberty, wise reforms and stability of empire. "But the people that will not serve God shall be destroyed." As well build castles in the air, or palaces in morasses, as states on irreligious foundations!

Come to the house of God to conciliate and confirm the fellowship of human brotherhood. As in a father's house and presence disputes of children are settled and forgiven, so in the pacification of the Sabbath and the sanctuary the strifes of men are forgotten, peace is restored and harmony assured. Every church spire is an ensign of peace. Every church bell proclaims an amnesty to the feuds and warring passions of men. Every Christian chapel is a temple of earth's sweetest concord. There brethren dwell together in unity, and the scene is fragrant as the air perfumed by the bedewed flowers

of Hermon or the temple filled with incense of holy offering.

Come to the house of God with oblations of gratitude. If gratitude is due for the secondary favors of men, much more is it to the primary and supreme Benefactor. The normal expression of gratitude to God is worshipful obedience, studious to his will. In the house of God is raised its Eben-ezer. Inspired with its noble devotion, like Abraham, men build altars and call on the name of the Lord. When not kindled to fervors of religious devotion, it sinks to feeble sentiment, and, at length, without expression, dies out. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Come to the house of God, in the recurring sorrows of life, for heaven's benediction: "Blessed are they that mourn, for they shall be comforted." Reason and philosophy have little solace for the afflicted, no promise for the dying, no benediction for the dead. Religion alone opens a door of hope in this valley of Achor. She alone is a rod and staff, supporting through the dark valley of sorrow and shadow of death. She alone can promise with authority, "Blessed are the dead who die in the Lord." Dwell in her presence and seek her benediction evermore, in this vale of tears.

Come to the house of God to conserve the Sabbath, the world's hour of prayer. Without the sanctuary, this holy day sinks to a holiday, providing for man only as a superior animal to be rested and fed, without the cultivation of virtuous affections and immortal hopes. Ignoring spiritual relations and destinies, and doing away with religion, the Sabbath, intended to be the school-period of virtue, becomes a furlough of vice. In displacing the order of sanctity, it widens the range of temptations and intensifies their powers. Instead of gathering assemblies of the pious, and swelling the ranks of the heavenly pilgrimage, it may crowd the saloon, theatre, race-course, brothel, and, finally, the regions of despair. Instead of breaking in upon the temptations of the week, it may open a hebdomadal descent into hell. In its spiritual purpose and comprehensive beneficence, the Sabbath can be retained only through the sanction of religion and in the house of God. There alone may be hallowed and preserved this divine covenant of peace and mercy to the world.

Come to the house of God as to the tribunal of the kingdom of heaven. As Cæsar's palace was the seat of Roman empire, or St. James, Potsdam, or St. Petersburg, of English, German or Russian power, so the house of God is the seat of spiritual

rule—the source of moral judgments. The impulse of obedience and the pulsation of reform, the elevation of public sentiment, of literature and the press, are all traced to this organ and sanctum of moral judgment. All issues of men, parties, nations, and races, attain ultimate settlement there. Whatever is bound there by the adjudication of the moral sense, is bound in heaven. In the act of worship, contending earth appeals to the judgment of heaven.

Come to the house of God for audience with heaven. There sanctity is localized, and God dwells with men. What is the birth-place or home of human greatness, compared with the memorial of the divine abode? Suited to the august and gracious presence of Jehovah, can we covet approach to kings and nobles? Conscious of divine companionship, we find the society of the world solitude. If assimilated by intercourse with the noble of earth, we shall become partakers of the divine nature, in fellowship with heaven.

This spiritual communion can be maintained only by an order of public worship. We can no more maintain religion without holy day, holy book, and holy place, than public justice without laws, courts, magistrates, or police; or education without textbooks, teachers, or schools. The religious character, culture and experience of a people must depend

upon the instruction and appeals of public worship. Release from its observance is only license for irreligion; the neglect of its appointments involves the repression of the sense of religious responsibility, and the repudiation of the divine rule over men. Withdrawing from the house of God is profession, example, and practice of irreligion. A man is no more likely to cultivate and practise religion, while neglecting the house of God, than to cultivate astronomy while never opening a chart of the heavens, levelling a telescope or, even visiting an observatory. All sense of God and the spiritual world, all penitence and gratitude, all exalted faith and holy aspiration attract to the house of God.

Come to the house of God as the gate of heaven. It opens the hopeful exit from a mortal to an immortal sphere. It is a loophole through which man looks from his earthly prison into the freedom and glory of the heavenly world. It is an observatory whence, with the telescope of revelation, faith is ever discovering new worlds of beauty and promise, awakening enlarged expectations of an immortality of being and blessing. In the house of God, man is born to an heirship and promise of heavenly inheritance, and fitted for its glorious possession. With such significance and associations, the place of worship attracts the complacent regards of heav-

en. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." No piety of the individual or of the family, no devotion of patriotism, no accomplishments of learning or arts, no wisdom and beneficence of government form such a worthy and comprehensive and glorious homage to heaven, as the humble penitence and grateful adoration of the great congregation. The house of God is the greatest, most significant and profoundly impressive thing on earth. Hence, it attracts the most sacred devotion of men, as well as complacent regards of heaven. "How amiable are thy tabernacles, O Lord of Hosts." "As the hart panteth after the water brooks, so panteth my soul after thee, O God. When shall I come and appear before God?" "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord for ever, to behold the beauty of the Lord and inquire in his temple." In trial and death, universal humanity yearns for its companionship and promise. The prodigal returning from his estrangement on the approach of death, longs for its solace and benediction. A beautiful antique represents an ivy twining over a precipitous ledge of rocks, with this inscription above it: "Where I cling I die!" Man, estranged from religion, is not prepared to die, wearing badges of party, surrounded with bags of

gold, with bonds and mortgages, with his hand on instruments of trade or art, or amid the studies of science or the amusements of a life of pleasure. But, in conscious weakness, like the feeble vine, he needs to cling to the strength of divine memorials, the divine word, the Sabbath, the house of God. Where he clings in enthusiastic faith, in life, he longs to die. When the taper of the world expires, he awakens in the sunlight of eternity. When earthly possessions fall from his grasp, he enters upon eternal life. When the earthly tabernacle decays, he enters the mansion not made with hands, eternal in the heavens. There can be no higher duty of piety, patriotism, philanthropy, than building the house of God, and meeting for public worship. Like Abraham, in every place of temporary sojourn or present abode, and as his primal duty, man should "build an altar, and call upon the name of God." In every new country, the first public concern should be the Sabbath and its assembly. One of the most imperative rules of every well-ordered home will be the stated observance of public worship. Slight indisposition or unfavorable weather, the intrusion of friends or the diversion of books, should no more divert from the house of God than from the most important and sacred engagements of week-day pursuits. We should be no

more scrupulous to meet appointments at home, in office or on 'change, than in the house of God.

By such sacred argument and appeal, we summon all to the house of God.

"Come, fair and gentle child !
Bring from thy soft, untroubled rest,
Within the sheltered parent nest,
Thy young thoughts, fresh and wild,
And homage undefiled !

"Come, man of thought and care !
Come near, and bend that stern sad brow
Before thy Maker now !
He heareth that still prayer,
And giveth strength to bear !

"Come, thou whose feeble tread
Still lingers on life's desert shore,
Come, seek thy Father's face once more,
And on thy aged head
His blessings shall be shed !

"Come, lonely mourner, come !
Come up and hear his promise sweet,
The Lord will all his people meet
In that far future home,
Where tears may never come !

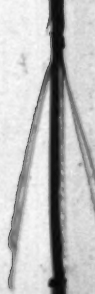
"Come, weary one and sad !
Turn from the world that heart oppressed !
Thy Father waits to give thee rest.
Childhood and age, in union sweet,
Are kneeling at the Saviour's feet."

They answer to his call ;
His peace is with them all.

CHURCH MODELS.

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HINTS AND PLANS FOR CHURCH BUILDING.

THE first churches erected under the rule of Pagan Rome were of the humblest description. Christians were content to worship in obscure buildings, dark corners and subterranean caverns, rather than provoke the jealous fury of their enemies by outward parade of architecture. Our own forefathers' churches and other buildings were of the simplest and rudest description. Frequently they were mere hovels, made of wattled brambles; while others a little in advance were wooden frames thatched with reeds. This rude style continued long after the introduction and propagation of Christianity, probably with but little improvement up to the time of Augustine. After which a style of more architectural pretension made its appearance, and to some extent the old Roman style of buildings was revived, though the country churches were of wood, small in size, and very simple in design.

The first mention of seats in churches is of a stone bench, projecting from the walls, around the whole interior except the east side, among the Normans.

In the year 1068 galleries were introduced; still as late as 1319 the people are represented as sitting on the floor or standing in their churches. About this time, however, or soon after, low wooden stools were promiscuously placed

over the floors of the churches. Wooden seats were introduced soon after the Norman conquest, but no one was allowed to call any seat his own except noblemen. As we approach the Reformation, about 1540, seats were more fully provided, but the entrances were guarded by crossbars with the initial letters of the occupants engraved on them.

Immediately after the Reformation the pew system was introduced, as we learn from a complaint a poor commoner made to Henry VIII. in 1546, in reference to his decree that a Bible should be in every church, free for all to read, because they feared it might be taken into the "*Quyr*" or some "*pue*." In 1616 pews were arranged for comfort and cushioned, with backs and ends so high as to hide those within—a device of the Britons to avoid being seen by the officers, who reported those who did not conform to the rules of worship.

Centuries have since passed, and large amounts of money have been spent in erecting costly churches, both in the old country and in this. But genuine improved church architecture, adapted to evangelical church worship, has only been reached within the present century, during which period we have studied convenience, adaptation, economy, and sometimes luxury. There is still, however, room for improvement.

A building should not be built chiefly for architectural effect, or for spectacular worship, like pagan or papal temples, but for convenience and the uses of spiritual worship. While providing for these, it should be made as beautiful and as attractive as possible for its cost. In one eastern city there has been a church erected, costing three hundred thousand dollars, and seating only eight hundred persons; and another, a model of taste and convenience, costing but

seventy thousand dollars, and seating almost three thousand persons, who can distinctly see and hear the preacher.

The plans which follow are not intended to supersede the employment of *architects*; their best skill being very desirable, even in the construction of the simpler styles of churches.

An architect called upon to furnish a plan for a church needs to know not only the number of sittings to be provided, the rooms required besides the main audience-room, and the limit of expense to be incurred, but the position of the building-lot; its elevation compared with adjacent lots and streets; its location with reference to other buildings, and to streets and vistas; the materials for building obtainable, and their cost and the cost of labor at the proposed site. Being apprized of these particulars by personal inspection rather than by letter, he will be able to furnish a ground-plan and elevation modified to suit the circumstances, for the consideration of those proposing to build; and these being agreed upon, he will then furnish full detail drawings—plans, sections, and specifications, for masons' work, carpenters' work, etc.

The house of God should be placed at a central point, easy of access, and away from disturbing noises; it should have the pleasantest and most commanding site obtainable, and should be surrounded, if possible, by an open lawn.

The Sabbath-school and lecture-room should be provided distinct from the main church audience-room; and other rooms are exceedingly desirable—such as parlors for social reunions of the church and congregation, small classrooms connected with the Sunday-school room, a library-room, and a study and vestry for the pastor.

Stone is perhaps the most suitable material for church

walls; but circumstances may render brick or wook preferable, and even iron is of late coming into use, and is found to be cheap, durable, and easily adapted.

Among the matters requiring careful attention in constructing a church, may be mentioned symmetry of form, and the right proportions and outlines for beauty and for acoustic qualities, with the best arrangement of aisles and seats, so that the speaker may be easily heard as well as seen from every point in the audience-room; and the most approved arrangements for ventilating, warming, and lighting the room, so that the attendants being free from all discomforts and annoyances, may give their undistracted attention to the sacred services. Many an elaborate church is half spoiled by neglect or mistake in some one particular. Its lofty walls and towers, its rich carvings and mouldings, its stained windows and luxurious pews, cannot make amends for its false proportions, which perpetually offend the eye and cause the speaker's words to be lost in the air, or reverberated by confusing echoes; nor for that neglected regulation of the light which leaves the room either gloomy or glaring, that neglected care for temperature that leaves it uncomfortably warm or cold, or that neglected ventilation that induces headache and drowsiness in the most devout worshipper. While, on the other hand, a building of half the cost may be twice as valuable for church purposes: its fine proportions, its tasteful coloring, please and satisfy the eye, and its well-regulated light and warmth, its pure air, its easy seats, its carpeted pews and aisles, render it commodious and attractive—cheerful as well as solemn, as becomes the House of God and the Gate of heaven.

Numerous other questions, of more or less importance

will also claim attention, some of which are here briefly hinted at or may be suggested by a careful inspection of the following plans.

Shall galleries be used? And if so, how high and how deep shall they be? and how furnished?

Shall the organ, with choir or precentor, be placed opposite the pulpit? or on one side of it? and how high above the floor?

Shall there be a broad central aisle directly before the pulpit, or two rows of pews? Shall there be side aisles between the walls and the pews? Shall the pews be in semicircular form? and shall they be slightly raised as they recede from the pulpit?

How shall the Sunday-school, class-rooms, lecture-room, library, etc., be placed with reference to the main audience-room—in a low, damp, and gloomy basement, or on the rear of the church, or by its side? Shall the organ be so arranged, with two sets of key-boards, that it can be used both in the main audience-room and in the smaller or Sabbath-school room? Shall the church have a bell? and how shall it be placed so as best to answer its important purposes, without jarring the building? Shall the church have a spire, distinguishing it at a glance from all secular buildings, constantly greeting the eye of the traveller in Christian America, a lofty memorial of Christian faith and hope, always pointing to heaven?

In the matter of expenditure on the House of God we advocate a generous liberality, not from a spirit of ostentation, but for the honor of God and the good of his cause. Let it be so constructed and furnished as to be, at the least, in keeping with the general style of living of its more favored occupants: it is not seemly that the ark of God

should sojourn in tents, while his people dwell in their ceiled houses. All classes of men should be welcomed and at home within its pleasant walls: there the rich and the poor meet together on the same level before God the Maker of them all. Those whom God owns as his sons and his daughters, and whom Christ is not ashamed to call his brethren, should all be provided for as brethren in the hospitalities of the church; the resident poor and the passing stranger should be cared for; and in the spirit of the old maxim of chivalry, "*noblesse oblige*," or of a still loftier and diviner principle, those whom God has endowed with riches should highly prize the privilege of erecting and furnishing churches for his poor.

In connection with the following church plans, an attempt has been made to furnish as careful a statement as possible of the prices of *materials* and *labor* on which the several estimates are based. By comparing these *data* with the known prices at any given point, an architect may form an approximate estimate what the same building would cost at that point, and at the present time. Estimates will vary widely, however, not only with the different prices of materials and labor at different points; but with the judgment, position, experience and desire for work of different builders in the same neighborhood.



No. 1. A GOTHIC COTTAGE CHAPEL.

Represents a neat little chapel in the Gothic cottage style.

It will cost about \$3,000, and seat 150; size 25 by 54 feet. It is to be built of timber, in five sections to the transept, with trusses all finished up to show in the ceiling, and resting on 7 by 7 inch posts, all well-framed together and bolted in a thorough manner. Between these posts will be studding at the windows 3 by 6 inches, with 2 by 6 inch horizontal girts cut between posts and studding, and thoroughly spiked thereto two feet apart. Upon these the boarding, about 10 inches wide, will be fastened perpendicularly, planed and matched, and battened over the joints, with hood mouldings around the windows, and plain cornices at the eaves and gables.

A neat little belfry surmounts the gable in front. The sills around the outside, and across the middle inside, will be supported upon cedar posts 8 to 10 inches in diameter, set 4 feet in the ground, on 3 inch plank 2 feet by 12 inches, two of them laid crosswise and well-bedded in the ground.

This building should stand about three feet high above the earth after it has been graded about.

The posts should be thoroughly braced to the sills both lengthwise and crosswise. Rafters 2 by 6 inches resting on 6 by 6 inch purlins.

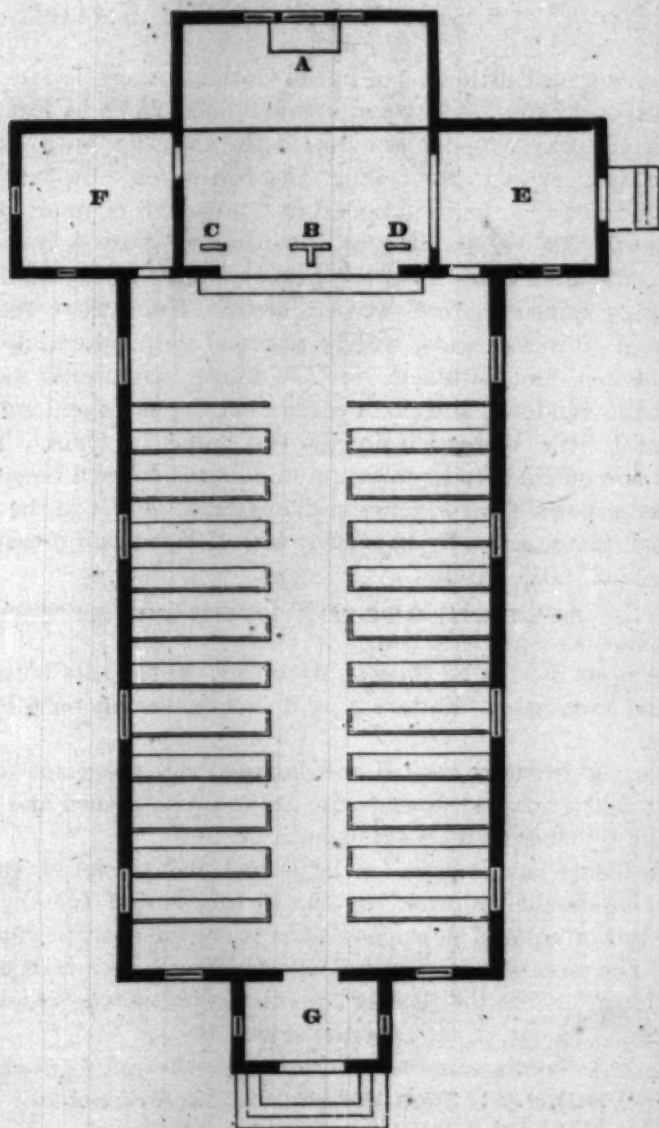
After the frame is erected and boarded up, the space below the sills should be boarded down to the ground with planed and matched boarding 6 inches wide, without buttons.

The inside is calculated to be lathed and plastered, two coats. The walls should be furred on the girting with 1 foot by 2½ inch strips, put on up and down, so as to come even with the face of the posts. The pews will have plain backs, and seats with ends cut in the usual form, or like the design hereafter represented, which will be applicable to some of the other designs.

Should it be desirable to save expense, the transepts can be left off, which would save from three to five hundred dollars. The exterior should be painted a dark drab; the inside oak-graining. The windows of stained glass. For details of estimate see p. 88.

WM. W. BOYINGTON,

ARCHITECT, CHICAGO, ILL.



NO. I. GROUND PLAN.

A COMMUNION-TABLE.

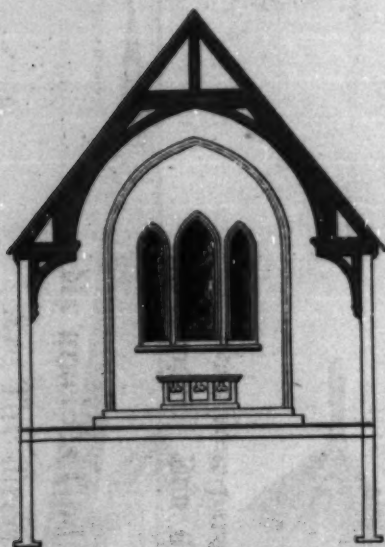
B PULPIT.

C & D READING-DESKS.

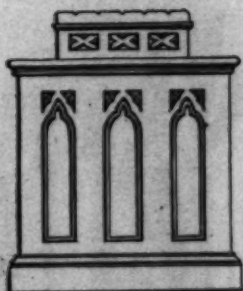
E ROBING-ROOM.

F LIBRARY.

G VESTIBULE.



NO. 1. SECTION, SHOWING THE FRAMEWORK.



PULPIT: FRONT AND SIDE VIEWS.



8*

NO. II.

No. II. A SIMILAR CHURCH, WITH A SPIRE.

This church is to be built in the same general style as No. I., but will be finished with a spire. Otherwise the description for No. I. will be sufficient for this. Size 28 feet by 50 feet. The spire must be well and securely framed, and boarded strong. All the roofs and offsets will be shingled with sawed pine, for both Nos. I. and II.

This building will cost about \$3,500.

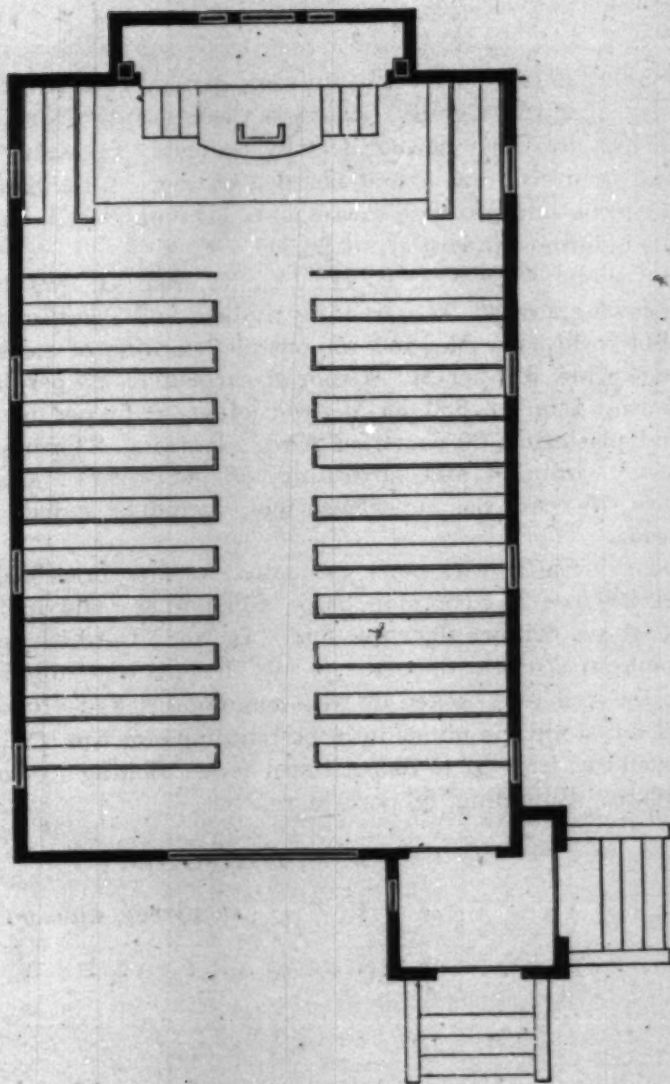
The estimate for Nos. I., II., IX., X., and XI., was based on the following prices: The framing timbers and scantlings costing from \$14 to \$16 per M.; and the outside boarding of stock boards 10 inches wide, \$20 per M. Labor of carpenters, \$3 per day. Inside finish: Lumber, \$30 per M., and joiners \$3 50 per day. Lathing and plastering, 30 cents per yard. Painting, \$3 per square of 100 feet. Graining and varnishing, \$6 per square. Glazing of windows, 75 cents per superficial foot, including stained borders and heads.

The stone and brick were estimated, for face brick laid in the wall at \$30 per M.; common brick, \$10 per M., laid in the wall. Rubble stone, \$20 per 100 cubic feet. In No. XI., which is for random range rock work, the estimate was 50 cents per superficial foot laid in the wall, and backed up with common brick at \$10 per M.

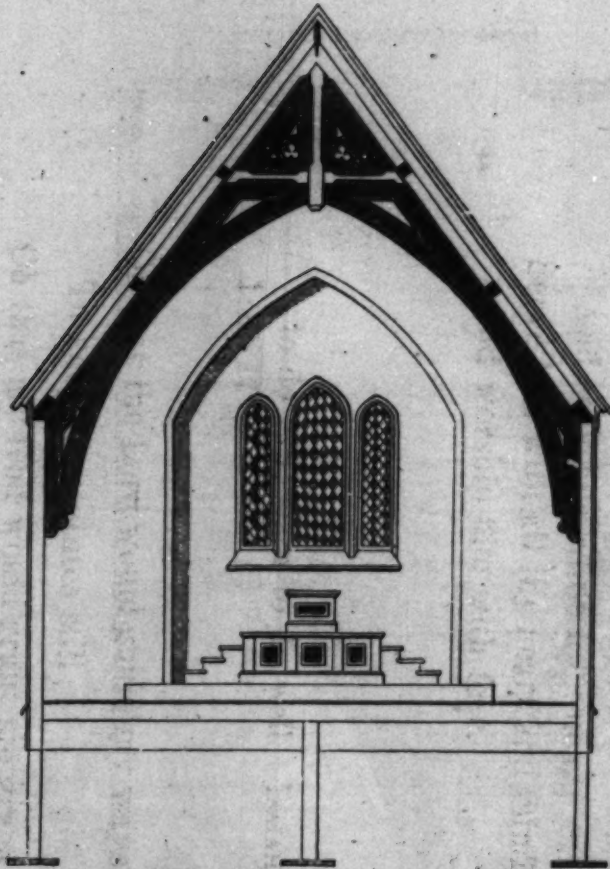
The cut-stone trimmings in brick buildings for Nos. IX., X., and XI., would be from \$1 to \$2 per lineal foot. Slating for roofs, \$12 per square. Shingling, \$6 per square.

WM. W. BOYINGTON,

ARCHITECT, CHICAGO, ILL.



NO. II. GROUND PLAN.



NO. II. SECTION, SHOWING THE FRAMEWORK,
PULPIT, AND WINDOW AT THAT END.



NO. III.

NO. III. CHRIST CHURCH, CARTERSVILLE, GA.

This is a design for a small parish chapel arranged for the form of worship of the Protestant Episcopal Church, but readily adapted for any other. The ground plan shows the arrangement of the auditorium, chancel, and adjoining rooms, with the appropriate furniture to each. The building is 34 feet 6 inches wide, and 83 feet 6 inches long, exclusive of projecting porches, etc. The auditorium is 33 feet 6 inches wide and 65 feet 6 inches long, with seats for 312 persons. Extra seats for 76 persons can be placed in the wide aisle. The chancel is 18 feet wide and 19 feet deep. The pulpit is on the right and the reading desk on the left. On the right of the choir is the organ, and behind the organ the Sunday school library. On the left is a vestry room and study. In front of the chapel is an open porch with seats. On the right side is an enclosed winter porch; the room on the left is approached only from the inside, but might be used as a porch.

By some accident in drawing the perspective view, the building is made to appear shorter than it really is.

This chapel is to be built entirely of yellow pine. The side-walls and ceiling are to be plastered, while the roof-timbers and inside wood-work are to be varnished. The roof is braced from the ground: the principal timbers of it resting on heavy sills, which cross the chapel at intervals of 13 feet, and project five feet on each side, where they are supported by brick piers. Great stiffness is thus given to the roof and the whole framework, so that it will safely resist the most violent western winds.

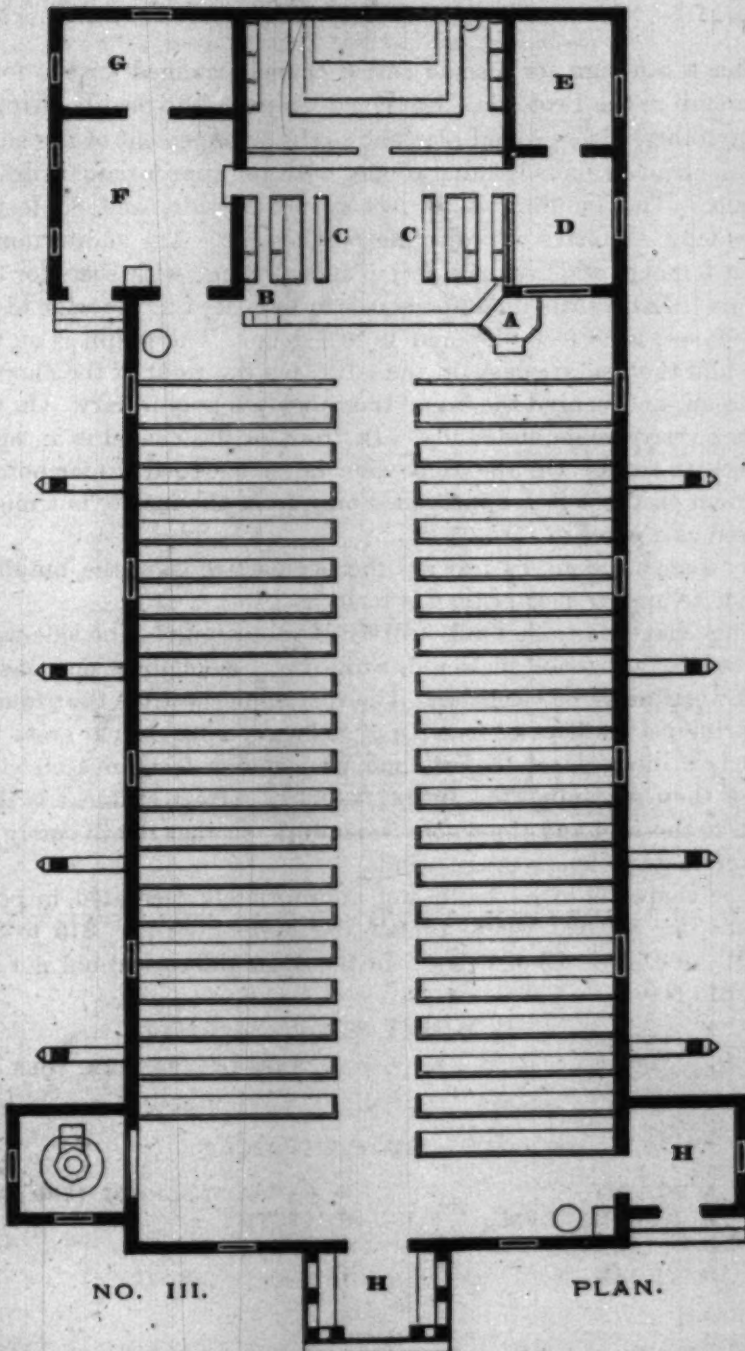
The chapel is to be built, and appropriately decorated in polychrome, for \$10,000, where timber and lumber are low, \$15 to \$20 per M., and labor \$3 per day. In the East the cost would not exceed \$15,000.

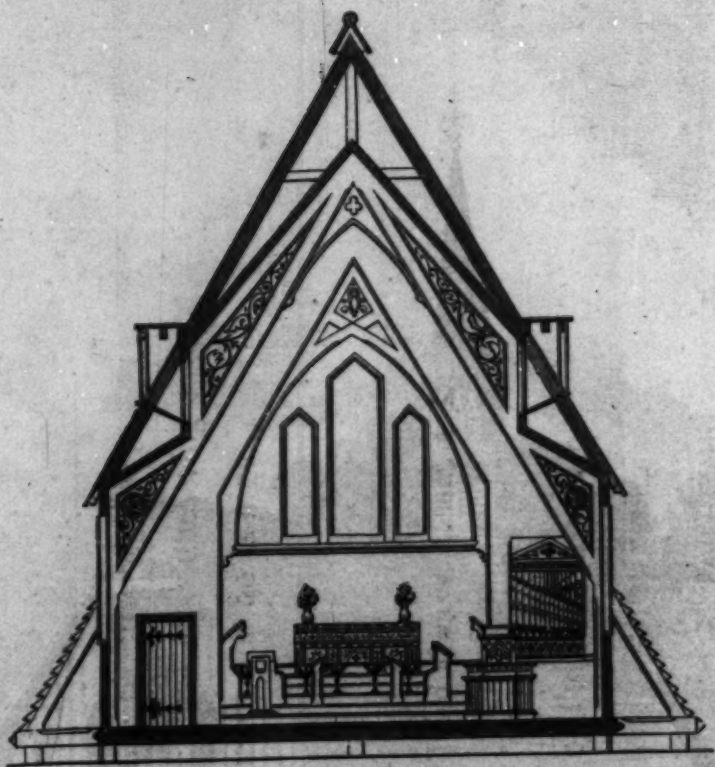
P. B. WIGHT & E. J. N. STENT,

ARCHITECTS, NEW YORK.

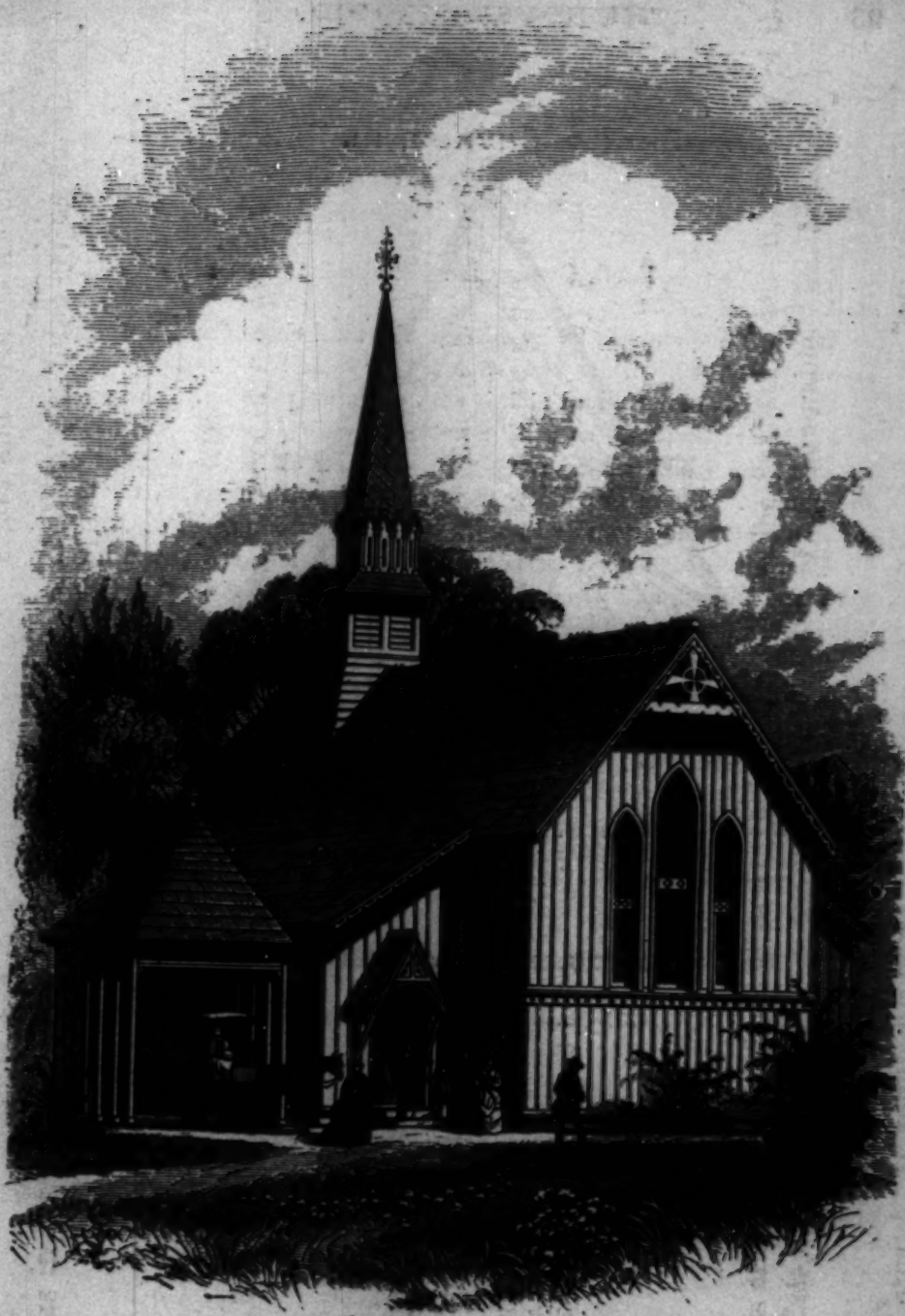
 NO. III. GROUND PLAN.

- | | |
|-----------------|---------------------------|
| A PULPIT. | E SABBATH-SCHOOL LIBRARY. |
| B READING-DESK. | F VESTRY. |
| C CHOIR. | G STUDY. |
| D ORGAN. | |





NO. III. SECTION, SHOWING THE FRAMEWORK.



NO. IV. CHRIST CHURCH, IN. NORTH CON-
WAY, N. H.

Christ Church, North Conway, N. H., was first opened for divine service in July, 1871.

It is a frame church, 96 by 44 feet, the total cost of which would be about \$10,000, with seating capacity for some 350 people.

It consists of nave and aisles, with entrance porches in the west end of the aisles; and, as will be noticed by the ground plan, has a recess at the front, giving a very pleasing effect to the interior of the church. There is a deep wide chancel, with a recess on the north side for the organ and choir, with the pastor's room opposite.

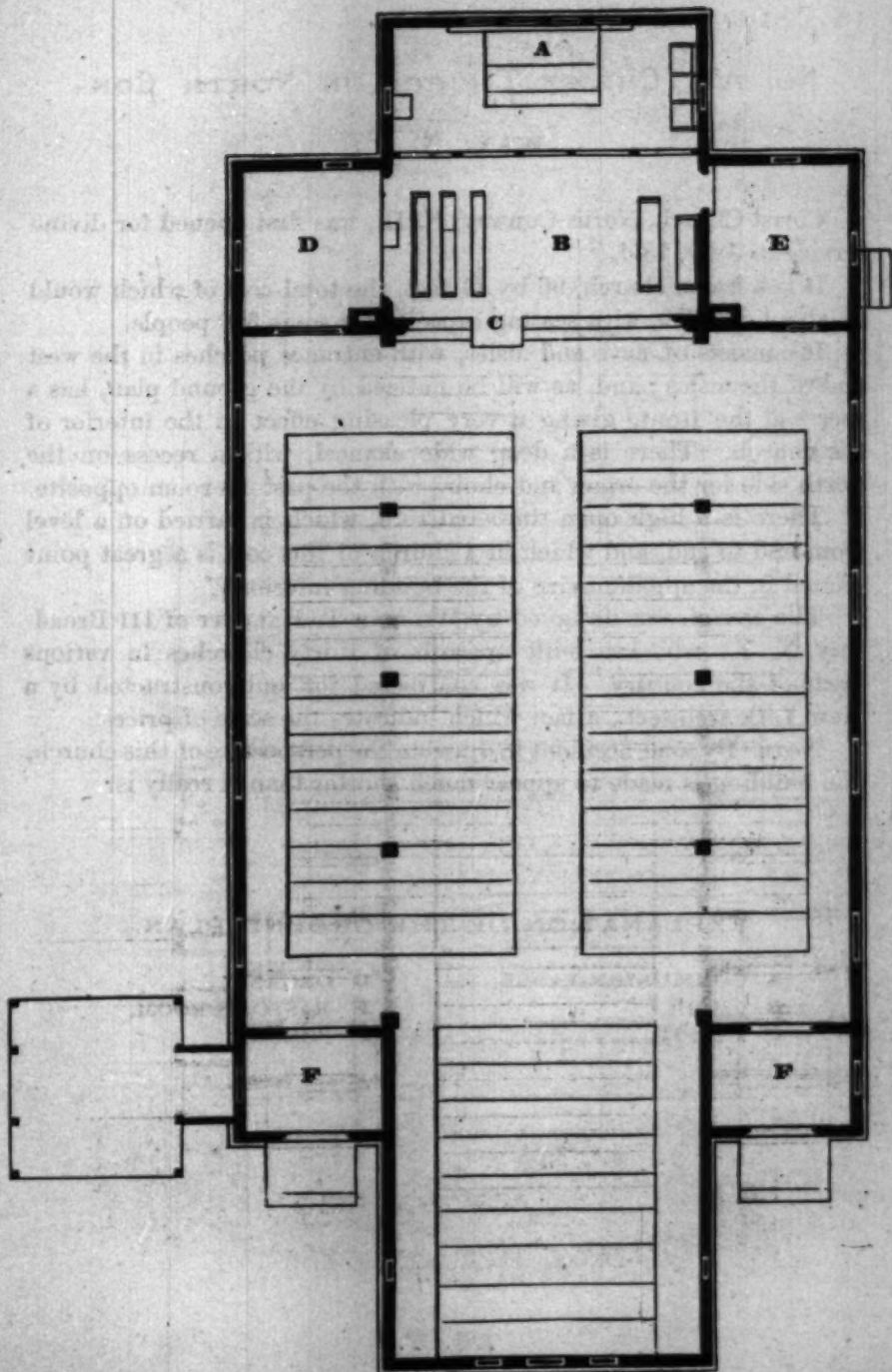
There is a high open timbered roof, which is carried on a level from end to end, and which in a church of this cost is a great point gained in the apparent size of the building interiorly.

The church was designed by WILLIAM T. HALLETT of 111 Broadway, N. Y., who has built upwards of thirty churches in various parts of the country. It was contracted for and constructed by a New York architect; a fact which indicates the scale of prices.

NOTE. By some accident in drawing the perspective of this church, the building is made to appear much shorter than it really is.

EXPLANATION OF THE GROUND PLAN.

- | | |
|--------------------|------------------|
| A COMMUNION-TABLE. | D ORGAN. |
| B CHOIR. | E PASTOR'S ROOM. |
| C PULPIT. | F PORCH. |





NO. V.

NO. V. WOODEN CHURCH FOR THE SIOUX
MISSION.

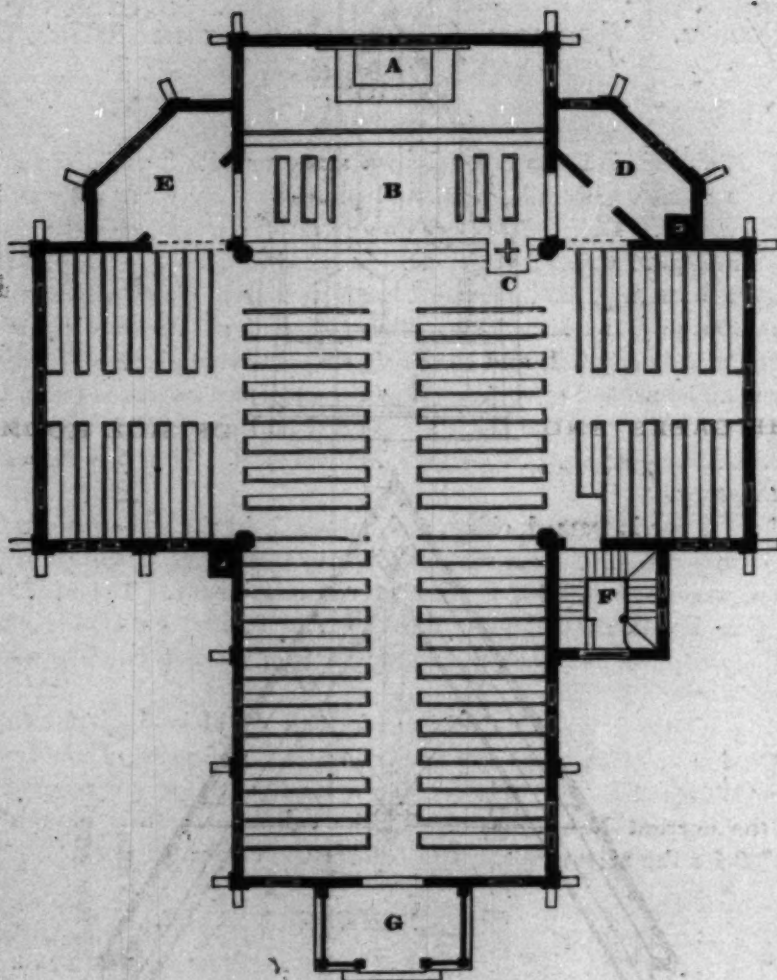
This church is to be erected on a stone or pile foundation, and is to be framed with sills, posts and plates varying from 4 by 10 to 4 by 6 inches. The roof to have double rafters in cold climates, and single rafters in warmer positions. The exterior to be covered with weather boarding, and battened with two-inch plank chamfered. The interior to be lathed and plastered, and all the roof timbers planed and chamfered, and the roofs covered with plank and tarred paper, and shingled or slated. The thrust of the rafters is taken by exterior sloping braces, which are planed and chamfered, and serve for the same purpose as the stone buttresses of a church with walls of masonry.

The tower is framed, sided, and battened, in the same manner as the church: and has a staircase leading to two rooms in the transept which were intended for the use of the missionary. The windows are glazed with stained glass borders, and figured enamelled glass in the centre, in lead sash with wrought iron ventilators. The number of sittings is 460.

The church is in the Gothic style, and could be built for from \$13,000 to \$15,000, according to the location, and price of labor and materials—and is well adapted for a small outlying congregation. At the current New York prices, the estimate on this church is \$2,500 for the mason work; \$11,500 for the carpenter work.

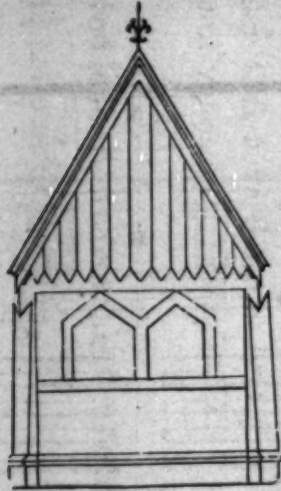
RENWICK & SANDS,

ARCHITECTS, NEW YORK.

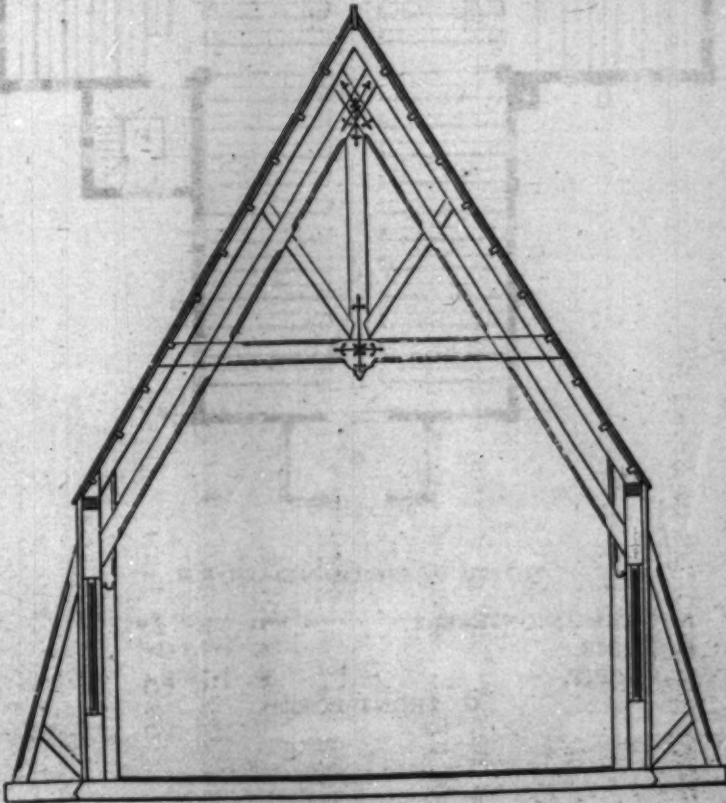


NO. V. GROUND PLAN.

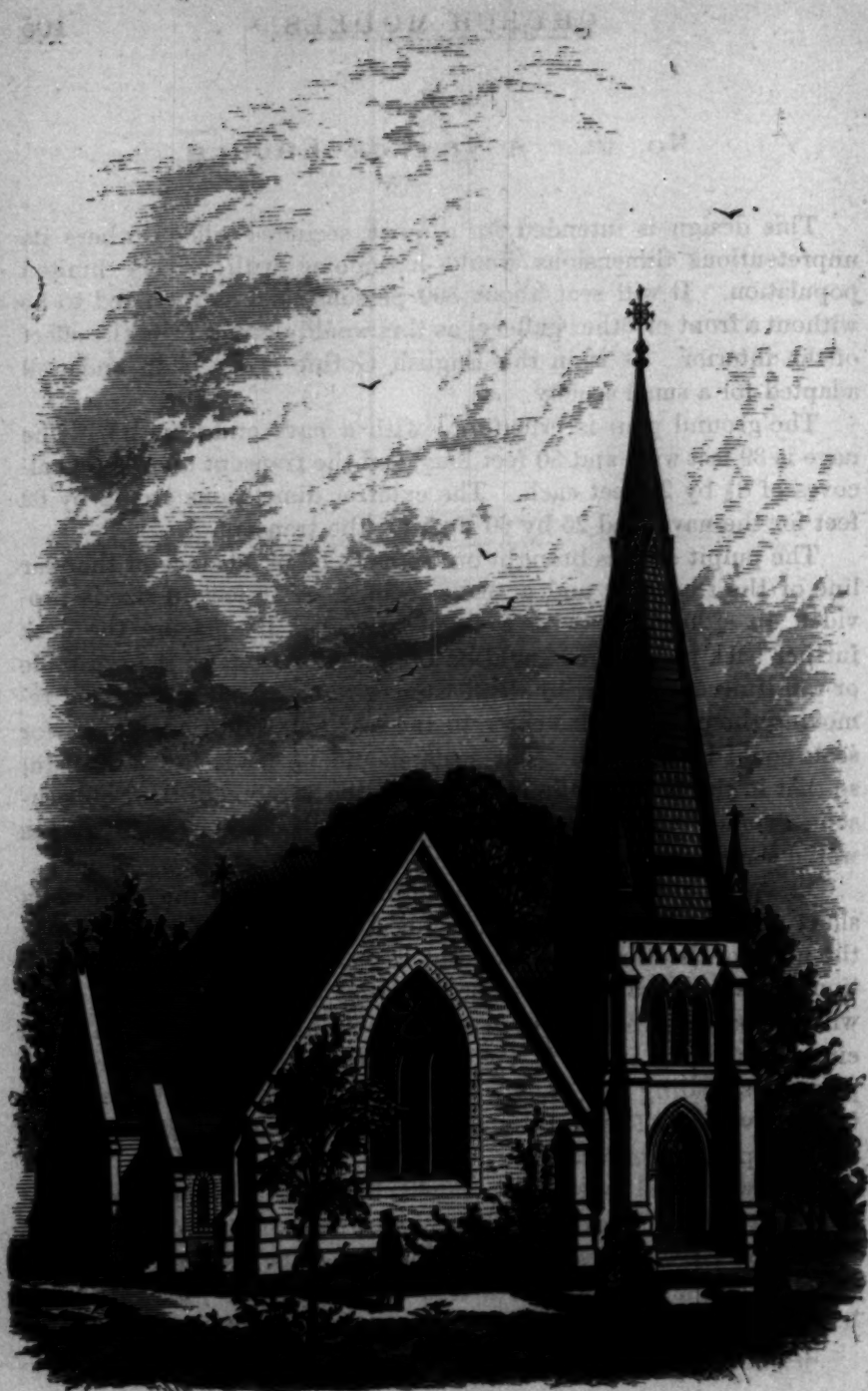
- | | |
|--------------------|-----------|
| A COMMUNION-TABLE. | D VESTRY. |
| B CHOIR. | E ORGAN. |
| C PULPIT. | F TOWER. |
| G FRONT PORCH. | |



THE GABLE END OF SIDE ROOMS.



NO. V. SECTION, SHOWING THE FRAMEWORK.



NO. VI. A VILLAGE CHURCH.

This design is intended for a quiet, secluded village, where its unpretentious dimensions would harmonize with a very limited population. It will seat about 300 persons, and is intended to be without a front or other gallery, as this would detract from the effect of the interior. It is in the English Gothic style, plain and well adapted for a small society.

The ground plan is cruciform, with a nave and transept. The nave is 39 feet wide and 50 feet long, and the transept affords two alcoves of $8\frac{1}{2}$ by 21 feet each. The exterior dimensions are 42 by 62 feet for the nave, and 25 by 60 feet for the transept.

The pulpit desk is brought out so as to be in advance of the rear line of the transept; and a small room, 8 by 10 feet in size is provided on either side, with a closet to each. By placing the desk further back more space could be obtained in front of it for a table or rail if necessary; or, by dispensing with the small rooms, and removing the pulpit back nearer to the rear wall, additional space for seats could be afforded. The seats should be made low and plain, so that in the absence of a lecture-room the sessions of the Sabbath-school could be held in the church, in which case the small rooms would serve for class-rooms.

The principal entrance is at the tower, which being removed a short distance from the nave, affords a pleasant vestibule in which the noise of the threshold may not so easily disturb the congregation. A side entrance is also provided on the left side of the nave, where a porch gives the necessary protection to the door. A small circular stairway in the tower gives access to the belfry, where a pleasant-sounding bell should be hung. The height of the tower to the eaves is 42 feet, and the whole height of the steeple is 118 feet to the top of the iron finial.

The walls and buttresses should be built of stone—either of rough-hammered free-stone, or of blue-stone; and the stones should not be too large. The roofs and spires may be covered with dark purple slate, with bands in a lighter color. The interior should have stuccoed walls toned down in neutral colors.

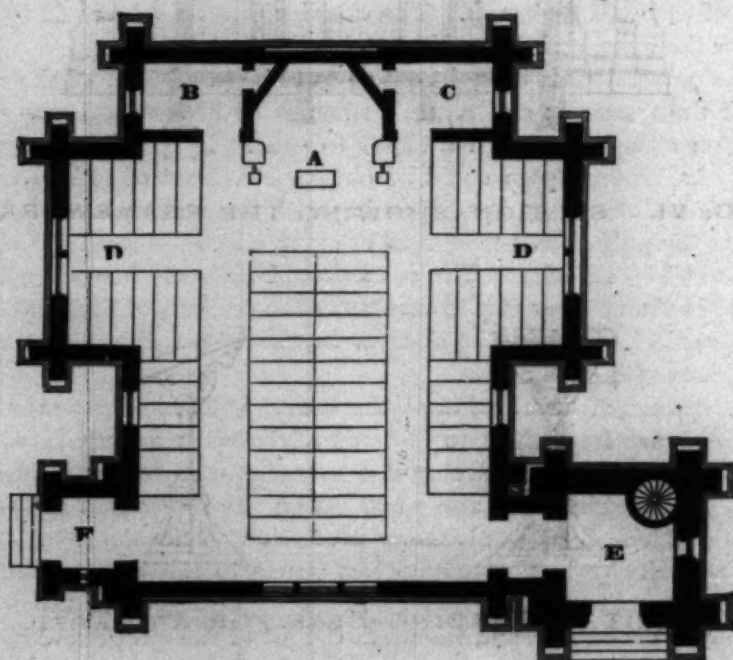
The cost of this building will depend a great deal upon the sec-

tion of the country in which it is to be erected, and will be from \$12,000 to \$20,000 when erected in blue stone.

The latter estimate is based upon the price of labor and materials in the immediate vicinity of New York, which are as follows : Labor, per day, plasterer, \$4 50 ; bricklayer, \$4 ; stone mason, \$4 ; mason's laborer, \$2 50 ; carpenter, \$3 50. Materials : common brick, \$10 per M. ; clear lumber, \$60 per M. ; timber, \$25 per M. ; 3 by 4 inch hemlock partition joist, 25 cents each, etc.

R. G. HATFIELD,

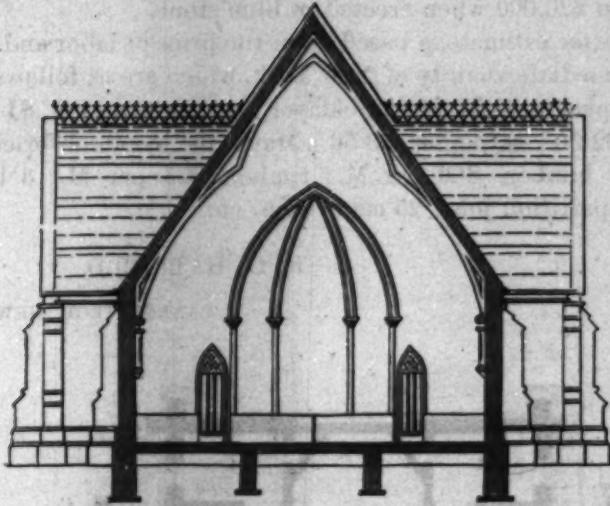
ARCHITECT, NEW YORK.



NO. VI. GROUND PLAN.

A PULPIT.
B PASTOR'S ROOM.
C LIBRARY.

D D TRANSEPT.
E TOWER.
F PORCH.

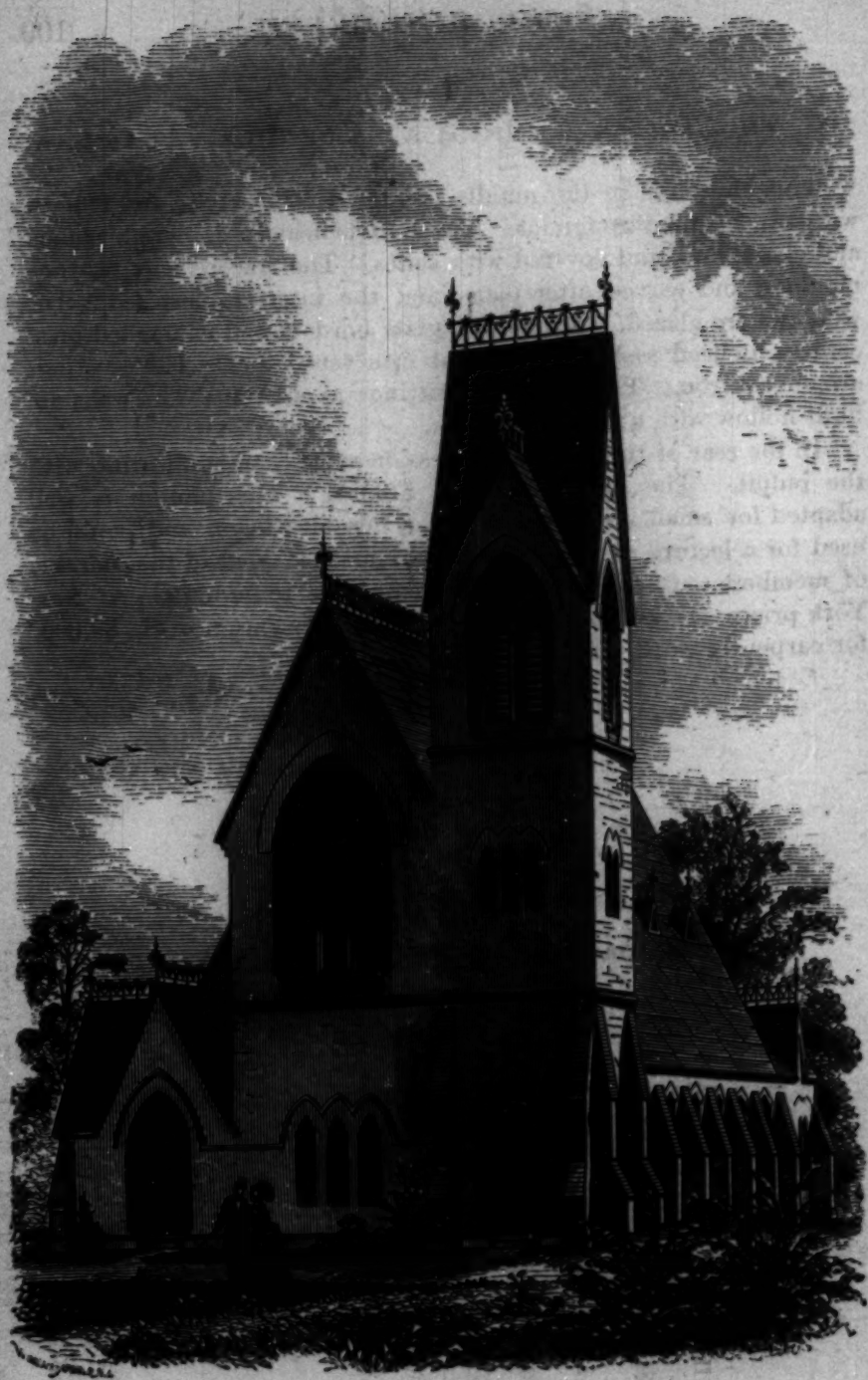


NO. VI. SECTION, SHOWING THE FRAMEWORK.



PULPIT OR READING-DESK FOR A CHAPEL.

FRONT AND SIDE VIEWS.



NO. VII.

NO. VII. BRICK CHURCH AT EUFULA, ALABAMA.

This church is in the middle pointed Gothic style, and is built with brick walls throughout. The roof is heavily timbered, planed and chamfered, and covered with slates. The traceries are of wood moulded and carved after plans, and the interior plastered. The windows are glazed, with stained glass borders and enamelled glass centres, in lead sash with wrought iron ventilators. The crestings are of cast iron. The number of sittings about 400. The walls are built hollow with a 4-inch air-space.

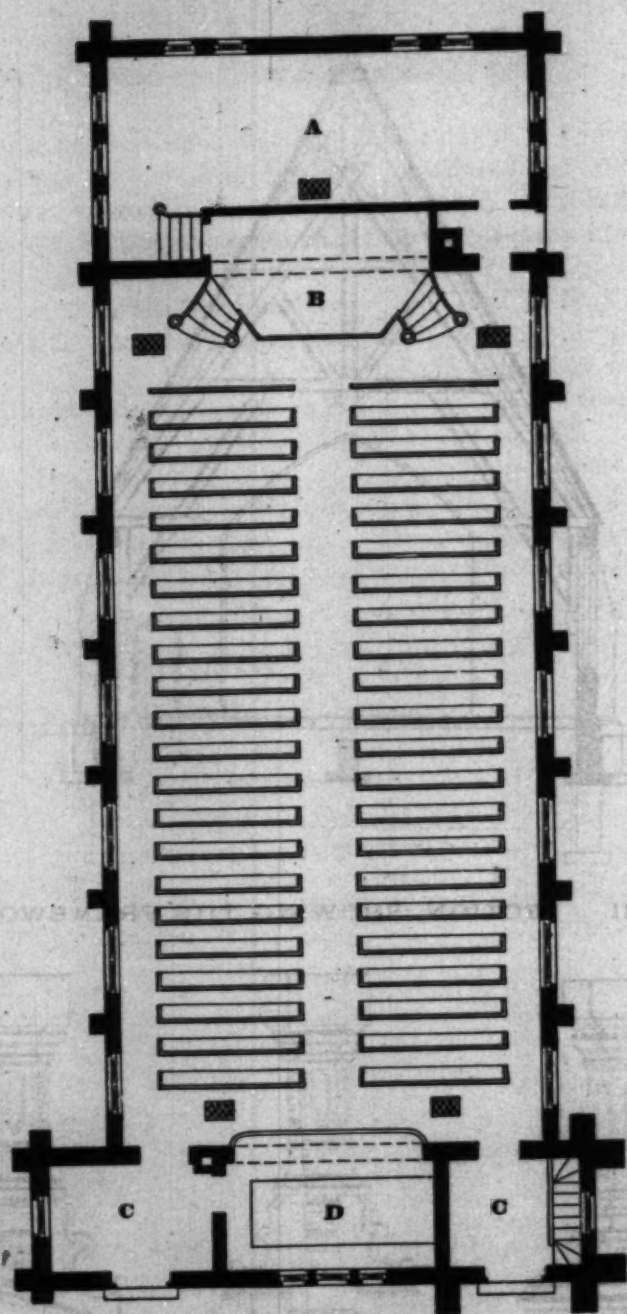
In the rear of the church is a session room, communicating with the pulpit. The cost was about \$18,000. This church is well adapted for small congregations in a city or village, and could be used for a lecture-room and Sunday-school in event of the increase of members requiring a larger church edifice to be built. At New York prices, the estimate on this church is, for mason work, \$9,000, for carpenter work, \$11,000.

BENWICK & SANDS,

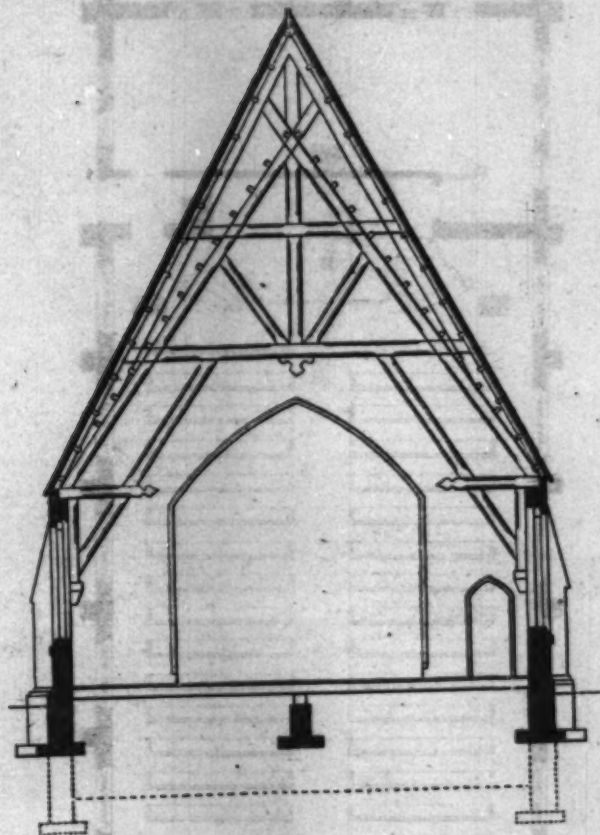
ARCHITECTS, NEW YORK.

PLAN OF GROUND-FLOOR.

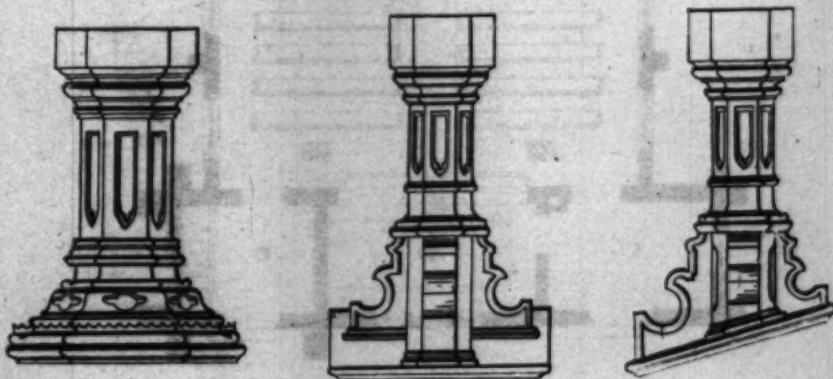
A PASTOR'S OR SESSION ROOM.	C PORCH.
B PULPIT.	D ORGAN.

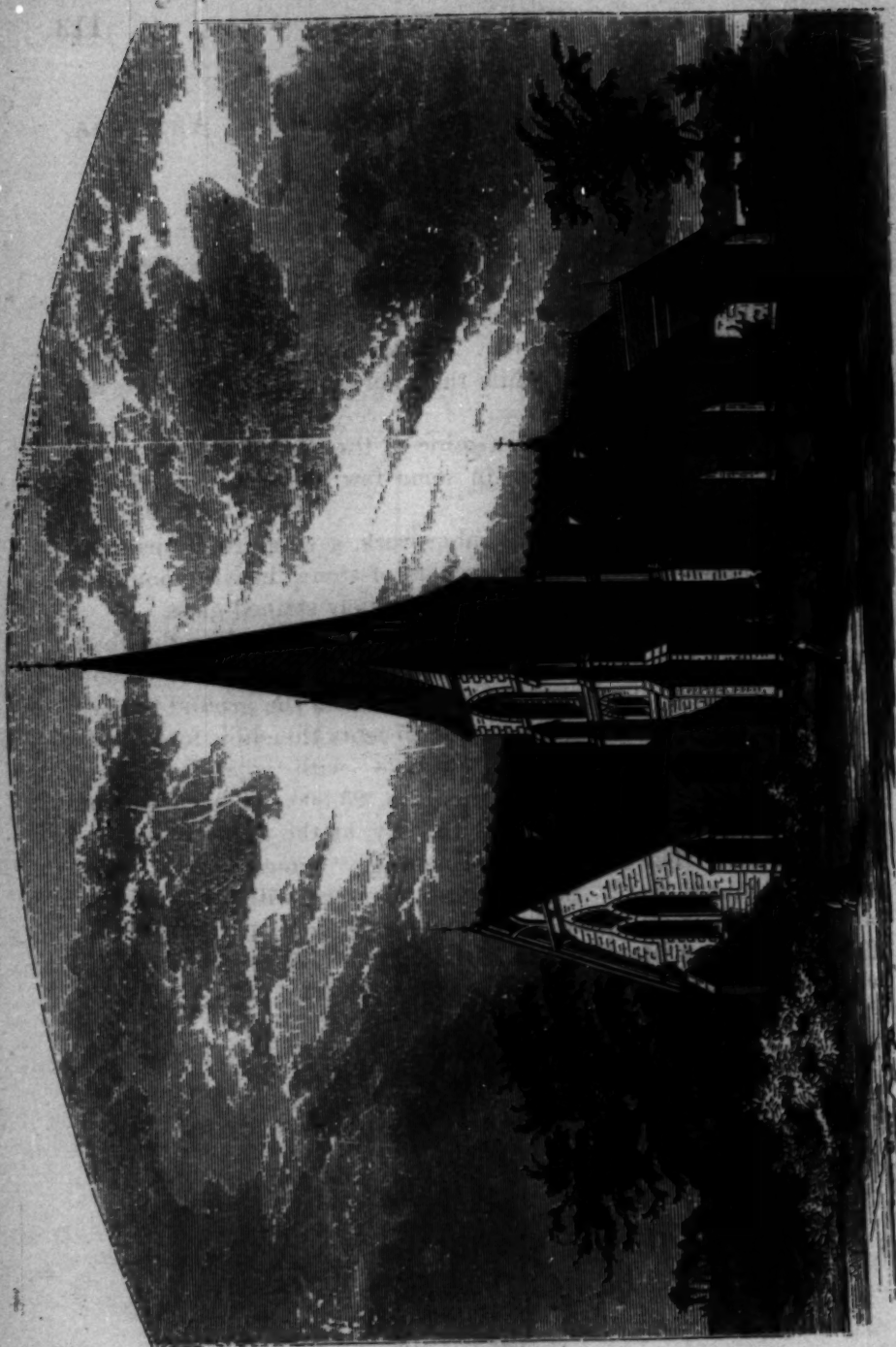


NO. VII. PLAN OF GROUND-FLOOR.



NO. VII. SECTION, SHOWING THE FRAMEWORK.





NO. VIII.

NO. VIII. CHURCH OF THE REDEEMER, ASTORIA,

J. J.

The Episcopal Church of the Redeemer, Astoria, L. I., was built in the year 1867, and the opening service was held in February, 1868.

The church is built of stone dug from the ground on which it stands—a coarse sort of granite. The trimmings are of cut stone, from the Newark quarries; while the interior finish is of white ash oiled.

The style of architecture is Gothic of the early English period, and the details of the building in some few points are varied from those shown in the cut.

The roof inside is of open timber-work, a single arch spanning the whole width. The chancel arch is of stone, heavily moulded; and the window openings are filled with finely stained glass.

The church is 36 feet wide, by 90 feet long, including the chancel, and will seat 340 people. The whole cost is \$24,000, or without the spire, \$18,000. The stone being taken from the ground beneath the church, was put into the walls for 25 cents the cubic foot, in the manner technically termed "square rubble" with "rock face." The "cut-stone work" cost in round numbers, \$3,500. The carpenters' and joiners' work was all done by the day, at the average wages of \$3 25 per day. The lathing and plastering, "two-coat work," at 45 cents per square yard. Stained glass windows, with plain colored borders, geometrical figures with symbols, 80 cents per square foot. The architect was Mr. WILLIAM T. HALLETT of 111 Broadway, N. Y., who had the supervision of the work throughout.

 NO. VIII. PLAN OF GROUND-FLOOR.

A COMMUNION-TABLE.

B CHÖIR.

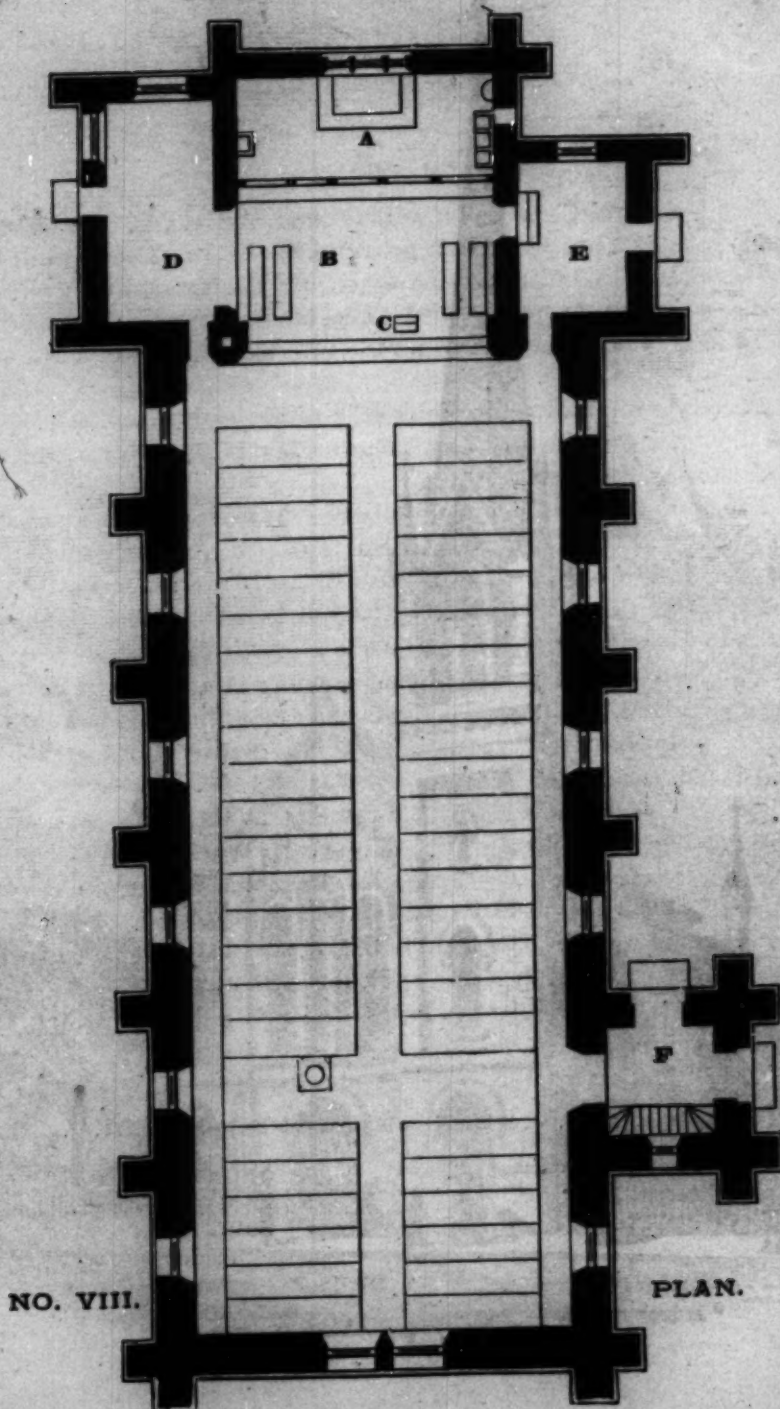
C PULPIT.

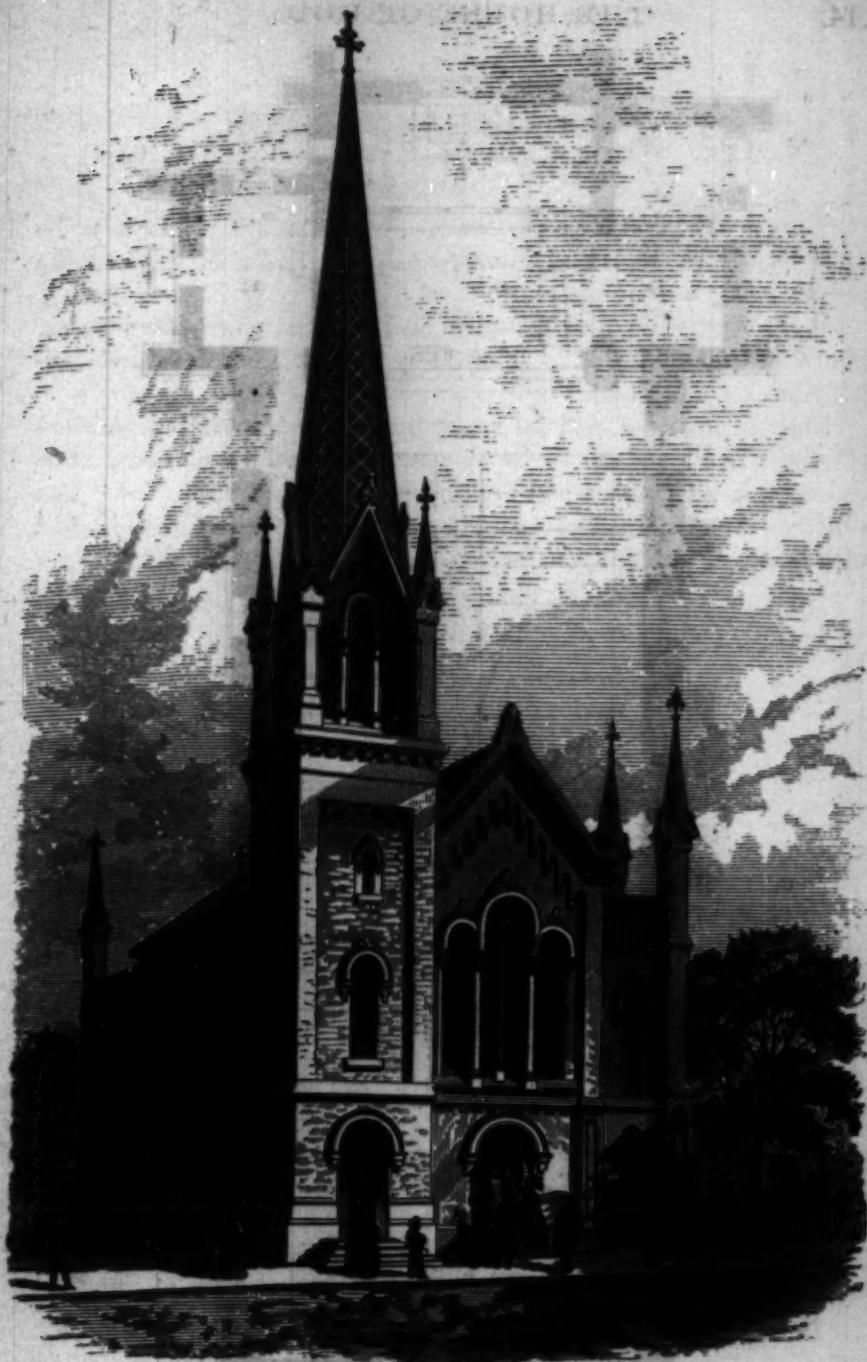
D ORGAN.

E PASTOR'S ROOM.

F PORCH.

THE HOUSE OF GOD.





NO. IX.

NO. IX. BRICK, WITH STONE TRIMMINGS.

This is intended for a permanent church building. It is to be built with brick walls and stone foundations and trimmings in the Byzantine style of architecture.

It is designed to have galleries, and will seat about 350 persons. It will cost about \$20,000. Size 32 by 70 feet. For details of estimate see No. II., p. 88.

The inside finish will be an open timbered roof, but finished plainly. The seats are to be of pine, with good neat ends, arms and coping, all painted and grained like oak, and varnished. The windows are of stained glass. The roof and spire are to be shingled with wood, or covered with galvanized iron, with pinnacles.

WM. W. BOYINGTON

ARCHITECT, CHICAGO, ILL.

NO. IX. PLAN OF GROUND-FLOOR.

A PULPIT.

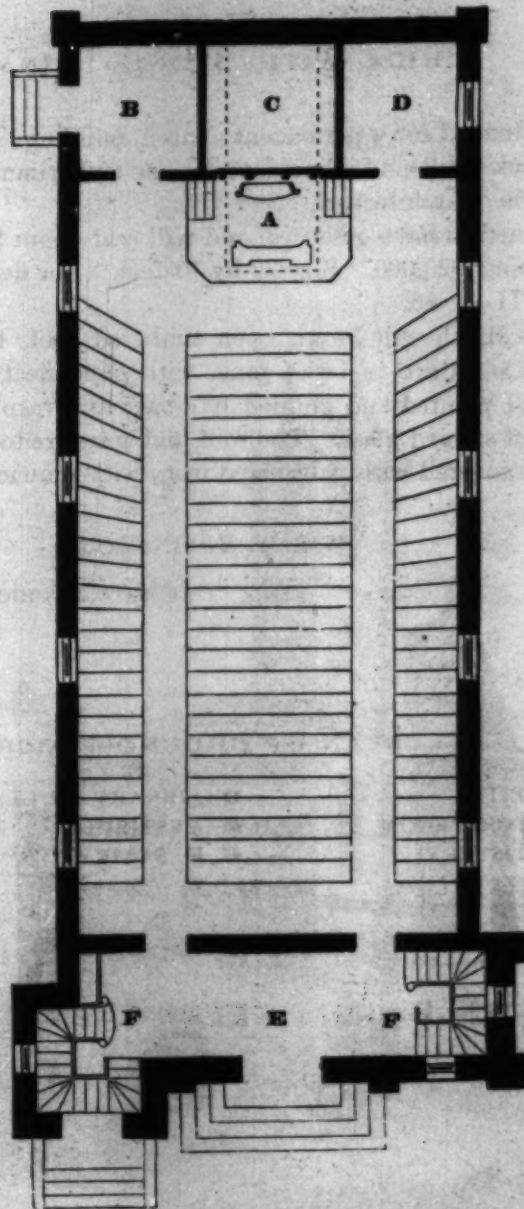
B PASTOR'S ROOM.

C BAPTISTERY.

D LIBRARY OR CLASS-ROOM.

E VESTIBULE.

F F STAIRWAYS.



NO. IX. PLAN OF GROUND-FLOOR.



NO. X.

No. X. BRICK, WITH STONE TRIMMINGS.

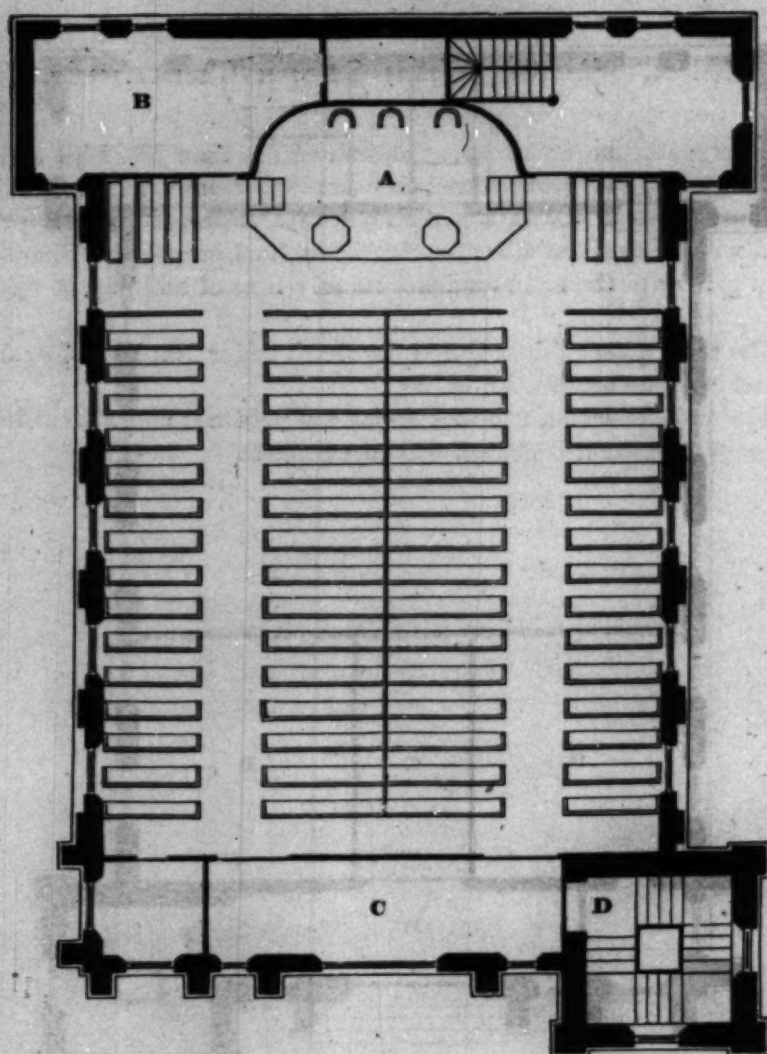
Is for a still more permanent church edifice than No. IX., to be built of brick, with stone foundations and cut-stone trimmings.

This is also in the Byzantine style of architecture, and is provided with a basement story for Sabbath-school purposes. There is also a gallery to the main audience-room. Size of building 50 by 80 feet.

The same general description for finish as for No. IX. For details of estimate see No. II., p. 88.

The audience-room will seat about 450 persons; and if built in a thorough manner this church will cost \$25,000.





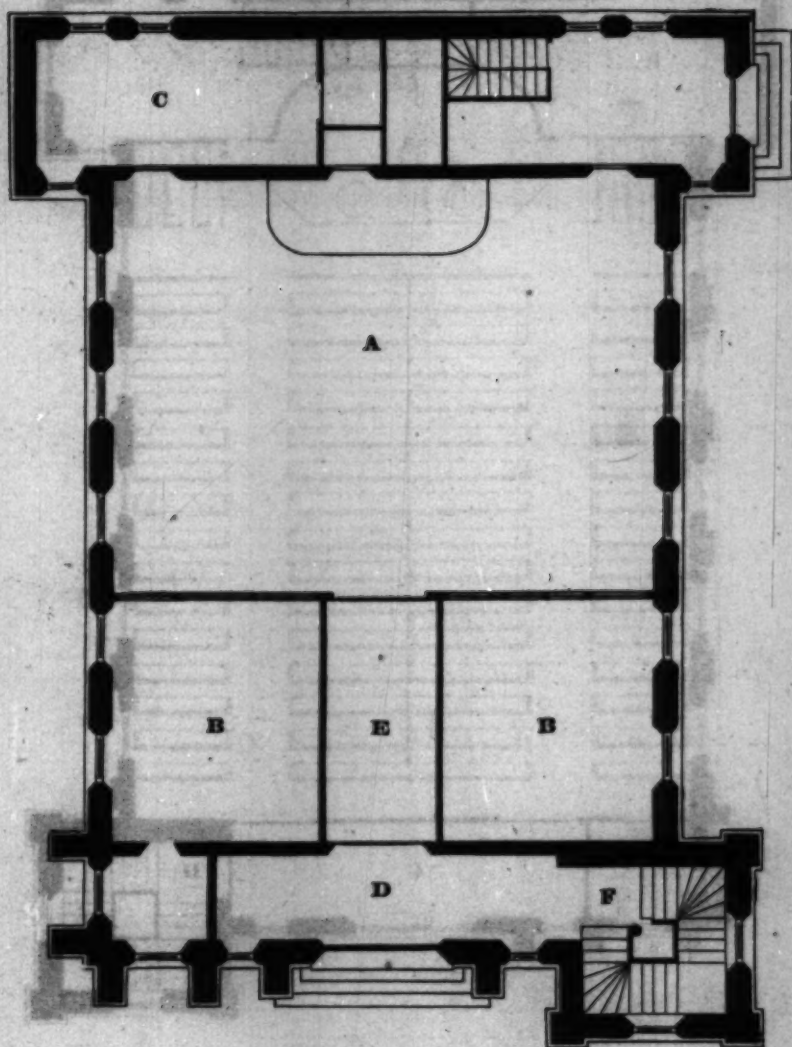
NO. X. PLAN OF GROUND-FLOOR.

A PULPIT-PLATFORM.

B PASTOR'S ROOM.

C PORCH.

D STAIRWAY.



NO. X. PLAN OF BASEMENT.

A SUNDAY-SCHOOL ROOM.

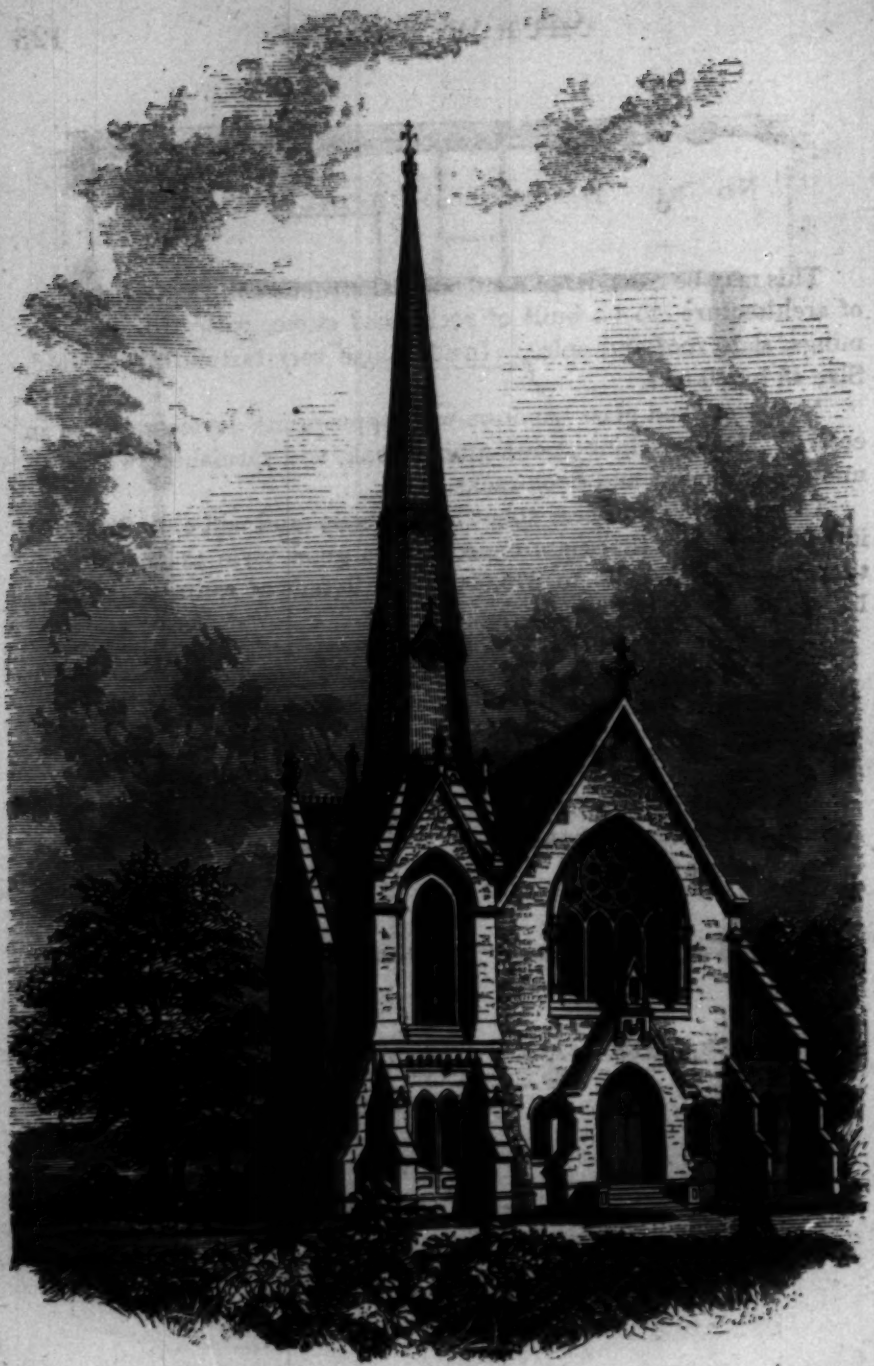
B B CLASS-ROOMS.

C LIBRARY.

D PORCH.

E PASSAGE.

F STAIRWAY.



NO. XI.

No. XI. GOTHIC CHURCH, OF STONE.

This may be considered a substantial structure in the Gothic style of architecture, to be built of rock-faced stone, with dressed trimmings, slate roof and spire. Inside finish very tastefully executed. Size 45 by 80 feet.

Neatly stained glass windows, with appropriate devices worked in colors. Pulpit walnut; pews grained oak, and furnished, with walnut arms, coping, and book-racks.

This building will seat about 500 persons, and will cost \$30,000; it will rank as a first-class church in as good style as any church that may cost \$50,000 to \$75,000. For details of estimate, see No. II., p. 88.

PLAN OF GROUND-FLOOR.

A COMMUNION-TABLE.

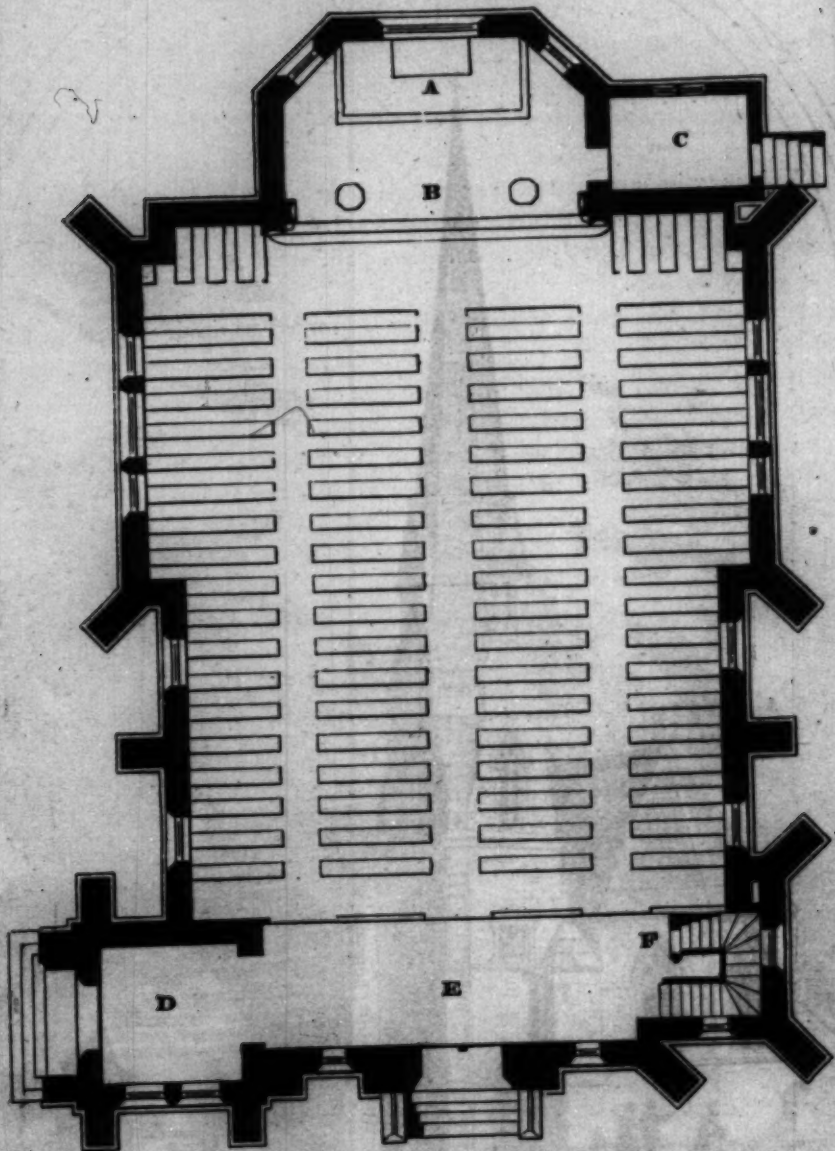
D PORCH.

B PULPIT-PLATFORM.

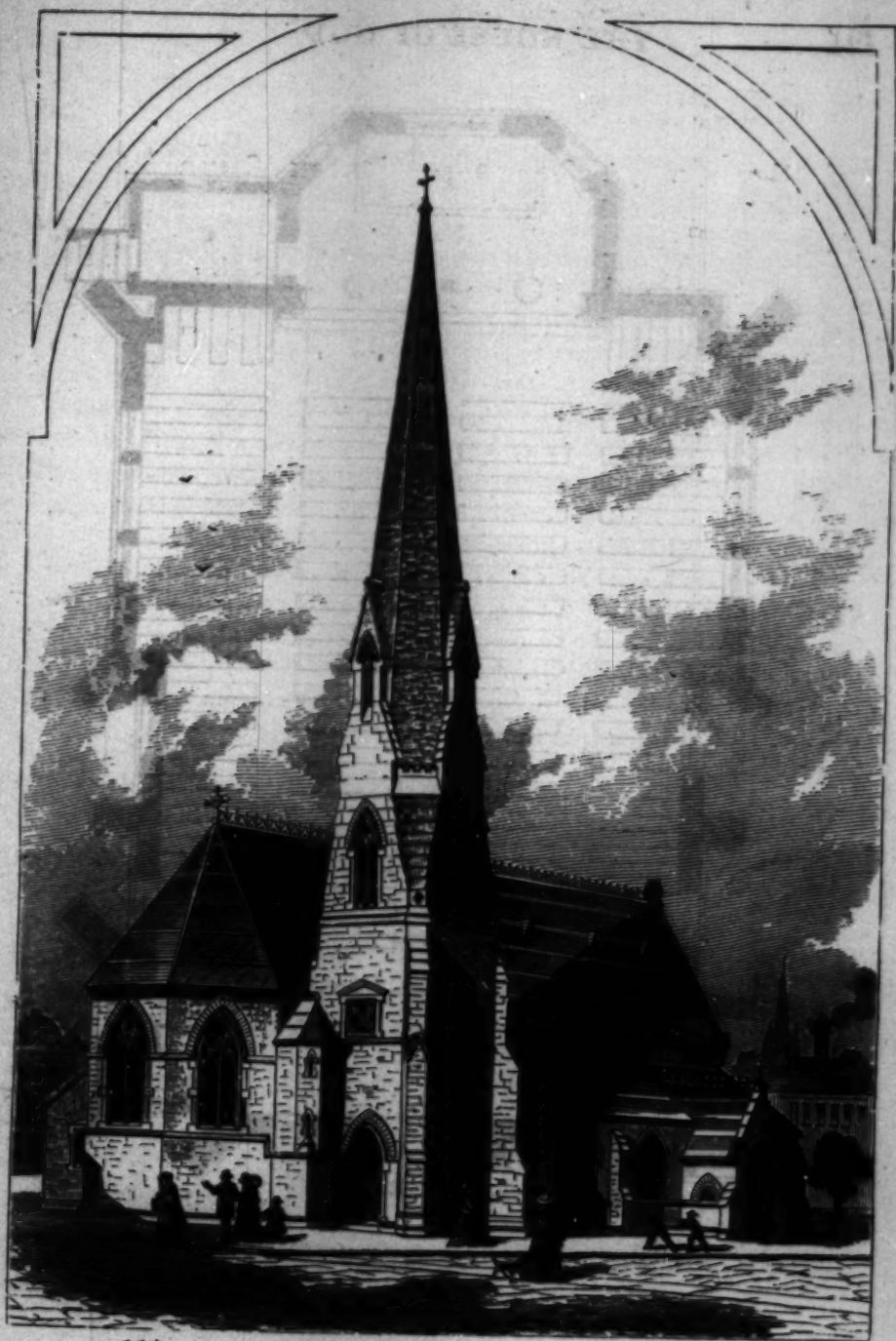
E VESTIBULE.

C VESTRY.

F STAIRWAY.



NO. XI. PLAN OF GROUND-FLOOR.



11*

NO. XII.

NO. XIII. A STONE OR BRICK CHURCH.

The accompanying design has a seating capacity for about 550 persons. The church may be built of stone or brick, and would be well suited to a corner lot.

The whole building as presented could be appropriated for the church—with an organ placed over the pulpit in the octagonal recess; or the whole of that recess might be used for a Sunday-school. On the other side of the recess from the tower is a pastor's study, about 16 by 16 feet, the window of which is partly seen in the picture.

There are three entrances to the church, one through the tower, and one on each side the main body of the church.

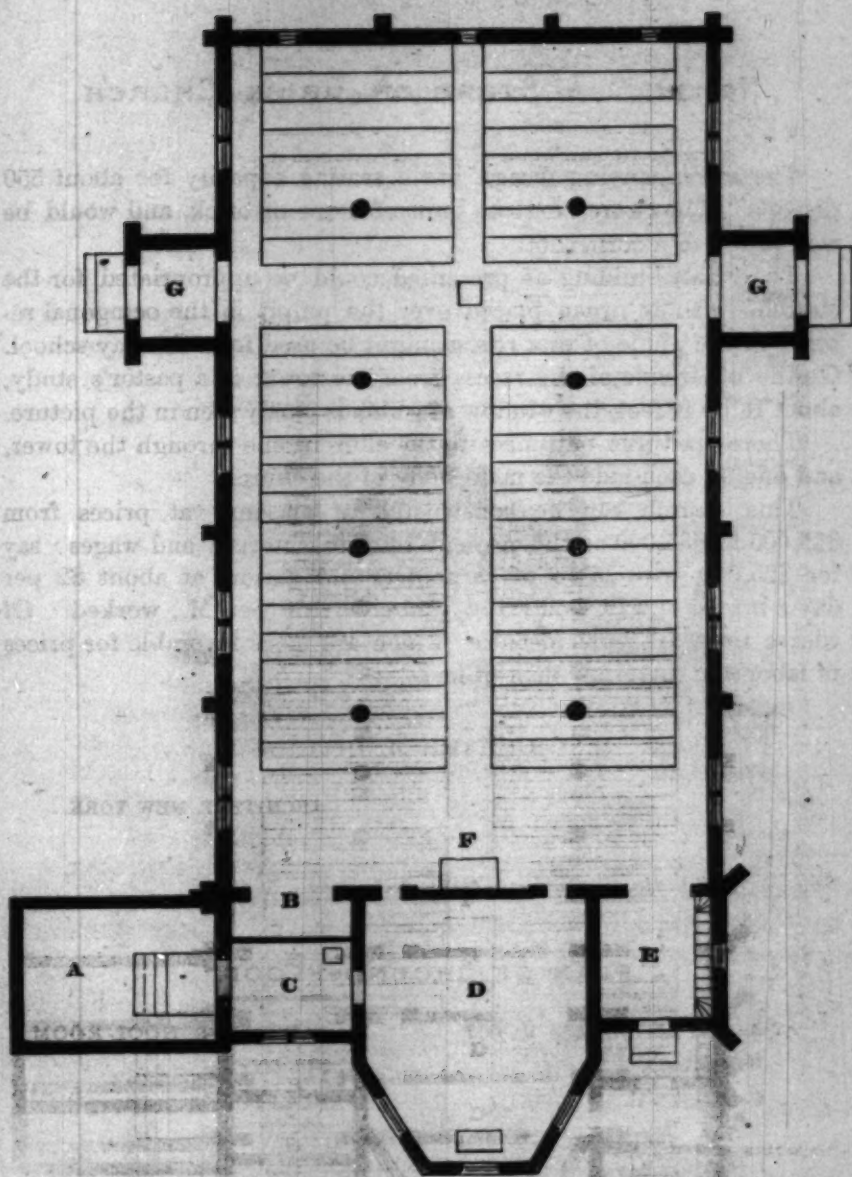
This church can be constructed of masonry at prices from \$25,000 to \$35,000 at the present rate of materials and wages: say for \$25,000, with labor of carpenters and masons at about \$2 per day; bricks at \$10, laid; and timber at \$50 per M., worked. Of course there are some localities which are more favorable for prices of labor and materials than others.

RICHARD M. UPJOHN,

ARCHITECT, NEW YORK.

PLAN OF GROUND-FLOOR.

- | | |
|----------------------|------------------------|
| A INFANT-CLASS ROOM. | D SABBATH-SCHOOL ROOM. |
| B ORGAN. | E STUDY. |
| C VESTRY. | F PULPIT. |
| G G PORCHES. | |



NO. XII. PLAN OF GROUND-FLOOR.



NO. XIII.

NO. XIII. BRICK CHURCH, OVER LECTURE-ROOM.

This building in the Romanesque style is designed for a mission church on a city lot, 50 by 100 feet, and would be suitable also for a rather thickly settled country town. It is divided in the interior into nave and aisles, with clear-story windows above the roof of the aisles. The auditorium is 37 by 70 feet on the floor, and extends to 94 feet in length above the gallery. The height in the aisles is 20 feet and in the nave 28 feet. The former are 9 feet wide and the latter 18 feet wide. There are seats for 426 persons on the principal floor, and a front gallery with sufficient accommodations for the choir and the Sabbath-school.

The principal entrance to the church is by means of a broad staircase leading directly from the street; and access to the galleries is had by the stairs at the sides of the building. In front of the gallery-stairs on either side is a room, 17 feet in depth, 10 feet wide on the side of the stairs, and 14 feet wide under them.

These rooms will be found useful for class-rooms, and for the accommodation of the pastor.

The Sabbath-school or Lecture-room is provided on the first floor, which is one step above the side-walk. At the back of this school-room is the Infant-class room; the former is 37 by 46 feet, and the latter 18 by 37 feet. The floor of the Infant-class room is on a level with the pulpit platform of the Lecture-room, and the two rooms are arranged to be opened into one another by means of sliding and folding doors, revealing an opening in the partition of 18 feet in width. In the rear of the Infant-class room are two Bible-class rooms, each 9 by 18 feet. The height of the Lecture-room is 14 feet, and of the rooms in the rear 12 feet. The entrance to this floor is by means of the two smaller front doors, which open into large vestibules, 11 by 14 feet each.

Separated from this by two small passages are the water-closets, which have windows opening into the side courts.

This building may be erected of brick and with free stone trimmings. The roof of the nave should be covered with slate and those of the aisles with tin. The clear-story windows should correspond in number with those of the church, in the sides thereof,

and should be either stained or obscured, to prevent the sun from shining in too brightly. The side-windows can be also obscured or protected with blinds.

The cost will depend upon the locality in which it is to be erected, and upon the quality and elaborateness of the details, and will be from \$40,000 to \$50,000, at New York prices. See p. 105, No. VI.

R. G. HATFIELD,

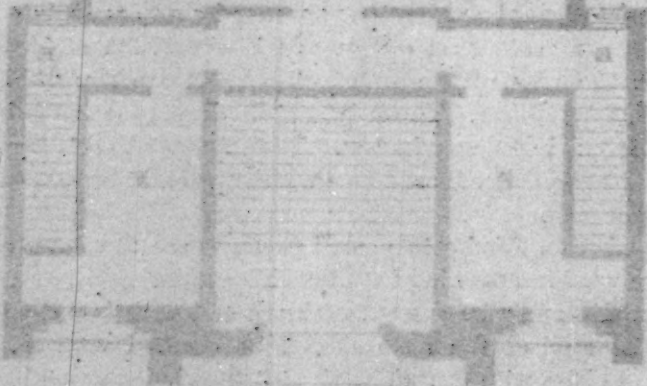
ARCHITECT, NEW YORK.

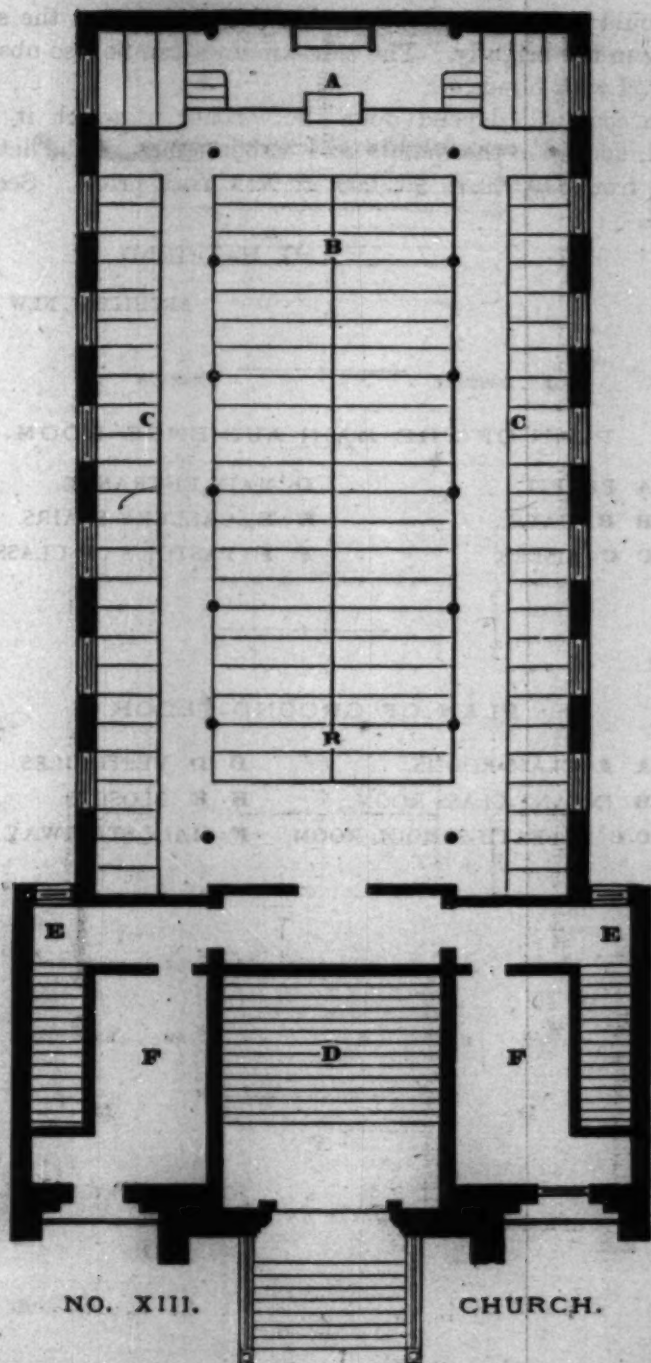
PLAN OF THE MAIN AUDIENCE-ROOM.

- | | |
|-------------|------------------------------|
| A PULPIT. | D MAIN ENTRANCE. |
| B B NAVE. | E E GALLERY STAIRS. |
| C C AISLES. | F F PASTOR'S OR CLASS ROOMS. |
-

PLAN OF GROUND-FLOOR.

- | | |
|--------------------------|--------------------|
| A A CLASS-ROOMS. | D D VESTIBULES. |
| B INFANT-CLASS ROOM. | E E CLOSETS. |
| C C SABBATH-SCHOOL ROOM. | F F MAIN STAIRWAY. |





THE HOUSE OF GOD.

